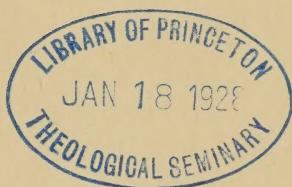


THE STORY OF JESUS
AS TOLD BY
HIS FOUR FRIENDS

HELEN BARRETT MONTGOMERY



Division BS2420

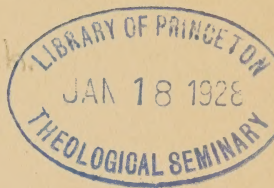
Section . 2.M78

THE STORY OF JESUS

As Told by His Four Friends

Matthew, Mark, Luke, and John

✓ Bible. N.T. Gospels. English.
Harmonies. 1927.
Montgomery.



Compared and Combined into One Narration by
HELEN BARRETT MONTGOMERY

Using the Text of the Centenary Translation

PHILADELPHIA
THE JUDSON PRESS

BOSTON
KANSAS CITY

CHICAGO
SEATTLE

LOS ANGELES
TORONTO

Copyright, 1927, by
THE JUDSON PRESS

Published November, 1927

PRINTED IN U.S.A.

FOREWORD

The Story of the Life of Jesus has been compiled from the Four Gospels with the purpose of presenting in one connected narrative the various accounts given by the evangelists. Where two or more accounts have been combined into one narrative, the attempt has been made to incorporate the details added to the picture by the different evangelists. In the main a chronological order has been followed; but in several cases the scattered teachings of Jesus have been grouped under topical headings.

The purpose of the editor has been to make available to young people, and to the ordinary reader, the memorabilia of Jesus combined into one story. From my own recollection I know that I never gained a clear-cut impression of the course of events in the life of Jesus until I read, while still a girl, *The Prince of the House of David*, a story very popular at that time.

It is with the hope of doing for some girls and boys of today what was done for me that I have made this compilation.

In this account, however, nothing fictitious enters in. I have used the words of the New Testament only, following the text of the Centenary Translation.

Foreword

During this year, the nineteen-hundredth anniversary of the beginning of the public ministry of Jesus, it seems peculiarly fitting that we should give special study to the story of that ministry contained in the Four Gospels. In the hope that many may read and read again the story of the life that transfigured life, I am sending out this *Story of the Life of Jesus*.

In the matter printed in the beginning of the book I have included what I hope may prove helpful. The manner in which the reading of the story is carried on is almost as important as the reading itself. One who follows faithfully the method there outlined cannot fail to increase greatly the value of his daily reading.

I wish to urge, too, the value of reading the whole book through in one sitting. Several successive readings will give a grasp of the story that does not come through separate readings of brief portions.

The pledge of discipleship may, I hope, be taken with joy and self-dedication at the close of the first reading of *The Story of Jesus*.

HELEN B. MONTGOMERY.

HOW SHALL I READ?

I will approach my daily reading

Tranquilly

Unhurriedly

Prayerfully

Thoughtfully

Believingly

Obediently

Diligently

Lovingly

Systematically

Patiently

I will endeavor as I read the story of
Jesus' life to

Receive it

Hold it fast

Obey its teachings

Hold it forth as the Word of
Life to others.

A PLEDGE OF DISCIPLESHIP

I will be thy follower, Lord Jesus; I will love thee and obey thee; thy friends shall be my friends, and thy cause my cause; I will do thy bidding; I will speak of thee to others; I will go all the way with thee; only hold my hand, my Saviour, I need thee every hour.

Date

Name

“It is a blessed secret, this living by the day. Any one can carry his burden, however heavy, till nightfall; any one can do his work, however hard, for one day; any one can live sweetly, patiently, lovingly, and purely till the sun goes down. And this is all that life really means to us, just one little day.”

“Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.”

—*Matt. 6: 34.*

CONTENTS

	PAGE
PREFATORY	1, 2
LUKE'S DEDICATION	1
MARK'S INTRODUCTORY SENTENCE	1
JOHN'S PROLOGUE	1
 I. THE BIRTH AND BOYHOOD OF JESUS	 3-19
THE ANNUNCIATION TO ZACHARIAH THE FATHER OF JOHN THE BAPTIST	3
THE ANNUNCIATION TO MARY, THE MOTHER OF JESUS	5
MARY SEEKS ELIZABETH	6
THE MAGNIFICAT OF MARY: A HYMN OF EXULTA- TION	6
THE BIRTH OF JOHN THE BAPTIST	7
THE "BENEDICTUS" OF ZACHARIAH	8
MATTHEW'S STORY OF THE BIRTH OF JESUS	9
LUKE'S STORY OF THE BIRTH OF JESUS	12
THE EARLIEST WITNESSES TO THE GOSPEL: SIMEON AND ANNA	14
LUKE RECORDS THE ONLY STORY OF JESUS' BOY- HOOD	15
THE GENEALOGICAL TABLES OF MATTHEW	17
THE GENEALOGY GIVEN BY LUKE	18
 II. THE EARLY MINISTRY OF JESUS	 20-42
THE MINISTRY OF JOHN THE BAPTIST	20
THE BAPTISM AND TEMPTATION OF JESUS	22
JESUS WINS HIS FIRST FOLLOWERS	24
JESUS PERFORMS HIS FIRST MIRACLE	27
HE CLEANSSES THE TEMPLE FOR THE FIRST TIME ..	28
THE JEWS ASK FOR A SIGN	28
JESUS AT JACOB'S WELL	29
JESUS' SECOND MIRACLE	32
AN INCIDENT IN THE EARLY MINISTRY OF JESUS ..	33
INCIDENTS IN THE EARLY GALILEAN MINISTRY ...	35
JESUS, HEALING AND TEACHING	40

Contents

	PAGE
III. JESUS' TEACHINGS IN REGARD TO THE SABBATH	43-46
THE SABBATH MADE FOR MAN	43
A SABBATARIAN ARGUMENT	46
IV. JESUS' TABLE TALK	47-54
V. JESUS AND HIS DISCIPLES	55-102
HE CALLS THREE TO BE WITH HIM	55
HE SETS APART THE TWELVE	56
HE PREACHES TO THEM	57
THREE PARABLES OF WARNING	59
JESUS AND HIS DISCIPLES GO GOSPELING BY THE LAKE OF GALILEE	60
THE GADARENE DEMONIAK	62
THE RAISING OF JAIRUS' DAUGHTER	64
PARABLES BY THE SEASHORE	66
A STORY OF A VISIT TO JERUSALEM TOLD BY JOHN	70
JESUS' GREAT SERMON ON THE MOUNT: THE CONSTITUTION OF THE KINGDOM OF HEAVEN.	75
ORDINATION OF THE TWELVE APOSTLES	84
JESUS HEALS THE CENTURION'S SLAVE	87
JOHN'S TESTIMONY TO JESUS	88
JESUS' WITNESS TO JOHN	89
THE RESPONSIBILITY OF PRIVILEGE	91
THE DEATH OF JOHN THE BAPTIST	92
THE MIRACLE TOLD BY ALL FOUR OF JESUS' FRIENDS	94
JESUS WALKS ON THE WATER	97
JESUS' DISCOURSE ON THE BREAD OF LIFE	98
VI. STORIES OF THE TENDERNESS OF JESUS.	103-110
VII. JESUS' TEACHING ON PRAYER	111-129
SECRET PRAYER	111
REALITY IN PRAYER	111
THE LORD'S PRAYER	111
PRAYER'S MAGNA CHARTA	112

Contents

	PAGE
THE LORD'S PRAYER	114
PERSISTENT PRAYER	115
ASK, KNOCK, SEEK	115
TAKE HOLD ON GOD'S FAITHFULNESS	116
FAITH'S MYSTERIOUS MIGHT	117
ABIDING, THE SECRET OF PREVAILING PRAYER ...	117
WHATSOEVER	117
THIS KIND BY PRAYER ALONE	118
JESUS' PRACTISE OF PRAYER	120
KNOWN AS HE SAYS THE BLESSING	124
FATHER, GLORIFY THY NAME	124
CHRIST'S HIGH PRIESTLY PRAYER	127

VIII. JESUS' TEACHING ON PROPERTY, RICHES, AND COVETOUSNESS 130-142

PARABLE OF THE RICH FOOL	130
FLOWERS AND BIRDS LOOK TO GOD, WHY NOT WE?	131
PARABLE ON STEWARDSHIP	131
PARABLE OF DIVES AND LAZARUS	133
ZACCHEUS FINDS THE WAY	134
THE PARABLE OF THE POUNDS	135
THE WIDOW'S MITE	137
THE RICH YOUNG RULER	137
OUT OF WORK! AN ANCIENT EVIL	138
THE HANDICAPS OF WEALTH	140

IX. THE THIRD YEAR'S MINISTRY 143-194

FAITH, NOT FORMALISM	143
DISCERNING THE SIGNS OF THE TIMES	145
THE LETTER KILLS, THE SPIRIT MAKES ALIVE ..	145
PETER'S GREAT CONFESSION	146
CONDITIONS OF DISCIPLESHIP	147
THE TRANSFIGURATION	148
PAYING THE TEMPLE TAX	149
THE CHILDLIKE ARE THE GREATEST	150
A PARABLE OF FORGIVENESS	152
QUESTIONS ABOUT DIVORCE	153

Contents

	PAGE
THE FEAST OF TABERNACLES	154
JESUS THE LIGHT OF THE WORLD	158
THE HEALING OF THE BLIND MAN	162
THE PARABLE OF THE GOOD SHEPHERD	166
THE SUPREME MIRACLE, THE RAISING OF LAZARUS.	168
A MEETING OF THE SANHEDRIN IS CALLED	172
INCIDENTS ON THE WAY TO JERUSALEM	173
THE GOOD SAMARITAN	174
THE DIVIDED KINGDOM	175
A HOUSE DIVIDED AGAINST ITSELF	178
CHRIST'S TRUE FAMILY	179
THE SENDING OUT AND THE RETURN OF THE SEVENTY	180
THE THREE PARABLES OF REDEMPTION	182
WAYSIDE INCIDENTS AND TEACHINGS	184
FORGIVENESS	185
WHERE ARE THE NINE?	186
THE COMING KINGDOM	187
THAT GREAT DAY	187
JESUS WITH HIS DISCIPLES NEARS JERUSALEM	188
A LESSON IN HUMILITY	189
A LESSON IN TOLERANCE AND EARNESTNESS	190
WHOLE-HEARTED FOLLOWING	191
THE SON OF MAN A SIGN	191
REPENT OR PERISH	192
MARY ANOINTS JESUS FOR HIS BURIAL	193
 X. THE PASSION WEEK	 195-258
THE TRIUMPHAL ENTRY	195
THE GREEKS SEEK JESUS	198
HOSANNAS IN THE TEMPLE	198
MONDAY: A DAY OF AUTHORITY	199
PARABLE OF THE TWO SONS	200
PARABLE OF THE WICKED VINE-DRESSERS	201
PARABLE OF THE WEDDING-FEAST	202
TUESDAY: A DAY OF CONTROVERSY	203
CAPTIOUS QUESTIONS	204
THE TRIBUTE MONEY	205

Contents

	PAGE
A QUESTION ABOUT THE RESURRECTION	206
THE GREAT COMMANDMENT	207
JESUS PRONOUNCES SEVENFOLD WOES UPON THE PHARISEES	208
A GUILTY GENERATION	211
LAMENT OVER JERUSALEM	211
THE GREAT PROPHETIC ADDRESS	212
THREE PARABLES OF FINAL DESTINY	217
FOURTH PREDICTION OF HIS DEATH	220
THE NIGHT BEFORE HIS PASSION	222
THE LAST SUPPER	224
LORD, IS IT I?	225
THE FINAL TEACHING OF JESUS IN THE UPPER ROOM	228
THE VINE AND THE BRANCHES	231
THE WORK OF THE HOLY SPIRIT	233
THE GARDEN OF GETHSEMANE	235
THE BETRAYAL OF JESUS	237
PETER'S DENIAL	239
TRIAL BEFORE THE HIGH PRIEST	241
JESUS UNDER OATH TESTIFIES TO HIS SONSHIP ...	242
TRIAL BEFORE THE ROMAN GOVERNOR	243
JESUS SENT TO HEROD	245
JESUS SENT BACK TO PILATE	246
THE REMORSE OF JUDAS	249
SIMON BEARS JESUS' CROSS	250
CRUCIFIED BETWEEN TWO THIEVES	251
THE INSCRIPTION IN HEBREW AND LATIN AND GREEK	251
THE MOB MOCK JESUS	252
THE PENITENT THIEF	253
GAMBLING FOR HIS GARMENTS	253
JESUS PROVIDES FOR HIS MOTHER	254
DARKNESS OVER THE LAND	254
JESUS DIES	254
THE WATCHING WOMEN	255
THE PIERCED SIDE	256
THE TOMB OF JOSEPH OF ARIMATHEA	256
PRECAUTIONS TAKEN AT THE TOMB	257
THE BRIBING OF THE GUARD	258

Contents

	PAGE
XI. THE RESURRECTION AND ASCENSION OF JESUS	259-272
THE WITNESS OF THE EMPTY TOMB	259
MARY AT THE SAVIOUR'S TOMB	260
PETER AND JOHN RUN TO THE TOMB	262
ON THE WAY TO EMMAUS	262
THE FIRST APPEARANCE TO HIS APOSTLES	265
THOMAS SEES HIS MASTER	266
APPEARANCE BY THE SEASHORE	266
THE GREAT COMMISSION	269
OTHER APPEARANCES OF JESUS	269
INDEXES	273

THE STORY OF JESUS

PREFATORY

Luke's Dedication

Seeing that many have taken it in hand to draw up an account of those matters which have been fully established among us, just as they reported them to us, who were from the beginning eye-witnesses and ministers of the word, it seemed good to me also, after investigating the course of all things accurately, from the very beginning, to write them to you in order, most excellent Theophilus, so that you may know the certainty of the story which you have been taught by word of mouth.

—*Luke 1: 1-4.*

Mark's Introductory Sentence

The beginning of the Gospel of Jesus Christ, the Son of God.

—*Mark 1: 1.*

John's Prologue

In the beginning was the Word, and the Word was face to face with God, and the Word was God. He was face to face with God in the beginning. All things came into being through him, and apart from him nothing that exists came into being. In him

was life, and the life was the light of men. And the light is shining in the darkness, and the darkness has not overwhelmed it.

A man came into being, sent from God, whose name was John. He came as a witness, that he might bear testimony concerning the Light—so that all men might believe through him. He was not the Light; it was to bear testimony concerning the Light that he came into being. The true Light, which enlightens every man, was then coming into the world. He was in the world, and through him the world came into being, yet the world knew him not. He came to his own creation, and his own folk welcomed him not. But to all who receive him, to them he has given the right to become children of God, even to those who trust in his name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh and tented with us. And we gazed on his glory—glory as of the Father's only Son—full of grace and truth.

John bore witness concerning him, and cried aloud, saying,

“This is he of whom I said, ‘He who is coming after me has been put before me, for he was before me.’”

For out of his fulness we have all received, yes, grace upon grace. For the Law was given by Moses, but grace and truth came through Jesus Christ. No man has ever seen God; God, only begotten, who is in the bosom of the Father—he has interpreted him.

—*John 1: 1-18.*

I

THE BIRTH AND BOYHOOD OF JESUS

The Annunciation to Zachariah the Father of John the Baptist

In the reign of Herod, King of Judæa, there was a certain priest, named Zachariah, belonging to the class of Abijah. He had a wife named Elizabeth, who was a descendant of Aaron. They were both righteous in the sight of the Lord, walking in all the commandments and ordinances of the law, blameless. Now they had no child, for Elizabeth was barren, and both were far advanced in years.

Now while Zachariah was acting as priest before God in the due course of his class, it fell to his lot, according to the custom of the priesthood, to enter into the sanctuary of the Lord and to burn incense. And the whole multitude of the people were without, praying at the hour of incense. Then there appeared to him an angel of the Lord, standing on the right side of the altar of incense. And as he saw him Zachariah was troubled, and fear fell upon him. But the angel said to him:

“Do not be afraid, Zachariah, because your petition has been heard, and your wife Elizabeth will bear you a son, and you are to call him John.

“And he will be to you a joy and an exultation, and many will rejoice over his birth. For he will be great in the sight of the Lord,

“He will drink neither wine nor strong drink,

“He will be filled with the Holy Spirit from the hour of his birth,

“And will win many of the sons of Israel to the Lord, their God.

“He will go before Him in the wisdom and power of Elijah to turn the hearts of the fathers to their children, and the disobedient to the wisdom of the righteous, and so to make ready for the Lord a people prepared for him.”

“How will I be sure of this?” said Zachariah to the angel. “For I am an old man and my wife is advanced in years.”

“I am Gabriel,” answered the angel, “who stand in the presence of God; and I have been sent to speak to you and to bring you this good news. And now you will be silent and unable to speak until the day when this has taken place; because you did not believe my words—words which will be fulfilled at their appointed time.”

Meanwhile the people were waiting for Zachariah and wondering why he stayed so long in the sanctuary. And when he came out he could not speak to them, and then they knew that he had seen a vision in the sanctuary. He kept making signs to them and remained dumb.

As soon as his term of priestly service was ended he went home; and after those days Elizabeth, his wife, conceived, and she hid herself five months, saying:

“This has the Lord done for me. He has now deigned to take away my reproach among men.”

—*Luke 1: 5-25.*

The Annunciation to Mary, the Mother of Jesus

Six months later the angel Gabriel was sent by God to a town in Galilee, called Nazareth, to a maiden betrothed to a man named Joseph, a descendant of David. Her name was Mary. The angel went in and said to her: "Joy to you, highly favored one! The Lord is with you."

Mary was greatly agitated at his word, and was revolving in her mind what this salutation could mean, when the angel said to her:

"Fear not, Mary, for you have found grace with God. And behold, you shall conceive in your womb and bear a son; and you shall call his name Jesus. He will be great, and will be called the Son of the Most High. And the Lord God will give him the throne of his forefather David, and he shall reign over the House of Jacob forever; and of his kingdom there shall be no end."

And Mary said to the angel:

"How can this be? For I have no husband."

"The Holy Spirit shall come upon you," said the angel, "and the power of the Most High shall overshadow you, and therefore the holy offspring which is to be born, shall be called the Son of God. And behold your kinswoman, Elizabeth, she also has conceived a son in her old age, and this is the sixth month with her that was called barren. For no word of God shall be void of power."

Then Mary said: "Behold, I am the Lord's slave. Let it be to me as you have said."

Then the angel departed from her.

—*Luke 1: 26-38.*

Mary Seeks Elizabeth

Soon after this Mary set out, and hastened unto the hill-country to a town in Judah; and there she came into the house of Zachariah, and greeted Elizabeth.

And when Elizabeth heard her salutation, the babe leaped in her womb, and Elizabeth herself was filled with the Holy Spirit, and called out with a loud cry:

“Blessed are you among women, and blessed is your unborn child! But why is this honor done me, that the mother of my Lord should come to me? For behold when the sound of your salutation reached my ears, the babe leaped with joy within my womb. And blessed is she who believed that the Lord’s words spoken to her would be fulfilled.”

—*Luke 1: 39-45.*

The Magnificat of Mary: A Hymn of Exultation

And Mary said:

“My soul doth magnify the Lord,
My spirit exults in the God who is my Saviour,
For he has regarded the humiliation of his slave,
And from this hour all ages will count me blessed.

“For he who is mighty has done great things for
me;
And holy is his name.
His mercy is unto generations and generations
On those who reverence him.

“He has showed strength with his arm :
He has scattered the proud in the imagination of
their hearts ;
He has put down princes from their thrones,
And has exalted those of low degree.

“The hungry he has filled with good things,
But the rich he has sent empty away.
He has helped Israel, his servant, that he might
remember mercy,
As he spoke to our forefathers, to Abraham and
his offspring forever.”

So Mary stayed with Elizabeth about three months
and then returned home.

—*Luke 1: 46-56.*

The Birth of John the Baptist

Now when the time of Elizabeth's delivery was come, she gave birth to a son; and her neighbors and kinsfolk heard that the Lord had magnified his mercy toward her; and they rejoiced with her, and came on the eighth day to circumcise the child. They were about to call him “Zachariah,” after his father, when his mother said,

“No, he is to be called John.”

Said they, “You have no relative of that name!” Then they asked his father by signs what he wished to call the child. So he asked for a writing-tablet, and wrote down,

“His name is John.”

Every one was surprised, and at once his mouth was opened and his tongue loosed, and he spoke,

blessing God. And there came a great fear upon all in the neighborhood; and throughout the hill-country of Judæa all these sayings were much talked about. All who heard the story laid it up in their hearts, saying,

“What, then, will this child be?” For the Lord’s hand was with him.

And his father, Zachariah, was filled with the Holy Spirit and prophesied, saying:

The “Benedictus” of Zachariah

“Blessed be the Lord, the God of Israel,
For he has visited and redeemed his people,
And has raised up a mighty Deliverer for us
In the house of his servant David,
As he spake by the mouth of his holy Prophets
Which have been since the world began
To deliver us from our enemies, and from the
power
Of all who hate us.

“He showed mercy to our forefathers,
He remembered his holy covenant,
The oath which he swore to Abraham, our fore-
father,
That we should be delivered out of the
Hand of our enemies,
And should serve him without fear,
In holiness and righteousness before him
All our days.

“And thou, child, shalt be called the Prophet of the
Most High,

For thou wilt go before the Lord to prepare the
way,
To give to his people a knowledge of salvation
Through the remission of their sins,
Through the heart of mercy of our God,
Whereby the Dayspring from on high will visit
us,
To give light to those who sit in darkness and in
the shadow of death,
And to guide our feet into the paths of peace."

And the child grew continually, and became strong
in the Spirit, and remained ever in the desert till the
day of his showing to Israel.

—*Luke 1: 57-80.*

Matthew's Story of the Birth of Jesus

(Probably told to him by Joseph.)

The birth of Jesus Christ took place in this way:
After his mother, Mary, had been betrothed to
Joseph, before they came together, she was found
to be with child by the Holy Spirit. But Joseph her
husband, because he was a just man and unwilling
to disgrace her, was minded to put her away secretly.
And while he was having this in mind, behold! an
angel of the Lord appeared to him in a dream, say-
ing:

"Joseph, son of David, do not be afraid to take
Mary your wife home, for what is begotten in her
is by the Holy Spirit; and she will bear a son, and
you are to call him Jesus, for he will save his people
from their sins."

All this happened that the word of the Lord spoken through the prophet might be fulfilled:

Behold! the virgin shall be with child, and shall bear a son; and they shall call his name Immanuel, a word which means "God with us."

Now when Joseph awoke from his sleep he did as the angel of the Lord had directed him, and took his wife home, but did not live with her until after the birth of her son, whom he called Jesus.

—*Matt. 1: 18-25.*

After the birth of Jesus, which took place at Bethlehem in Judæa, during the reign of King Herod, lo! certain Magi arrived in Jerusalem, saying:

"Where is the new-born King of the Jews? For we have seen his star in the East, and are come to worship him."

When King Herod heard this he was troubled, and all Jerusalem with him. So when he had gathered together all the chief priests and rabbis of the people, he began to inquire of them where the Christ was to be born. And they told him:

"At Bethlehem in Judæa, as it is written in the Prophet:

*"And thou Bethlehem in the land of Judah,
Thou art not least among the princes of Judah,
For out of thee shall come a Ruler
Who shall shepherd my people Israel.'"*

Thereupon Herod sent secretly for the Magi, and found out from them the time when the star appeared. Then he sent them to Bethlehem, saying,

"Go and make careful inquiry about the child,

and as soon as you have found him bring me word, that I, too, may go and worship him."

The Magi listened to the king, and went on their way, and lo! the star which they had seen in the east led them on until it came and stood over the place where the young child was. And when they saw the star, they rejoiced with great gladness. When they had entered the house, they saw the child with Mary, his mother, and prostrated themselves and worshiped him, and opening their treasure-chests they gave him gifts, gold and frankincense and myrrh. But because they were forbidden by God in a dream to go back to Herod, they returned to their own country by another route.

When they were gone an angel of the Lord appeared to Joseph in a dream, saying:

"Rise! Take the young child and his mother and flee into Egypt, and there remain until I bring you word; for Herod intends to make a search for the child, in order to put him to death."

So Joseph arose, took the child and his mother, by night, and departed to Egypt. There he remained until the death of Herod, in order that the word of the Lord through the prophet might be fulfilled, which says,

Out of Egypt I called my Son.

As soon as Herod saw that he had been mocked by the Magi, he was furious. He sent and put to death all the boys in Bethlehem and all the neighborhood who were two years old or under, in accordance with the date which he had ascertained from the Magi. Then were fulfilled the words spoken through Jeremiah, the prophet, saying,

*A voice was heard in Ramah,
Weeping and lamentation—
Rachel weeping for her children,
Inconsolable, because they were no more!*

But after Herod's death an angel of the Lord appeared in a dream to Joseph in Egypt, saying,

“Rise! Take the child and his mother, and go into the land of Israel, for those who were seeking the life of the child are dead.”

So he rose and took the child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning in Judæa in place of his father, Herod, he was afraid to go there; and being warned of God in a dream, he withdrew into Galilee and settled in a town called Nazareth, in fulfilment of the word spoken through the Prophets,

He shall be called a Nazarene.

—*Matt. 2: 1-23.*

Luke's Story of the Birth of Jesus

(Probably told him by Mary, the mother of Jesus.)

In those days Augustus Cæsar issued an edict for a census of the whole inhabited world. This was the first census, when Quirinius was governor of Syria. And every one went to be registered, each to the town to which he belonged. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to David's town of Bethlehem, because he was of the house and family of David. He went to be registered along with Mary, who was espoused to him, and was pregnant. But while they were

there the days were fulfilled for her delivery. And she gave birth to her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger because there was no room for them in the inn.

And there were in the same country shepherds abiding in the fields, keeping watch over their flocks by night. When suddenly an angel of the Lord stood by them, and the glory of the Lord shone round about them; and they feared with a great fear.

The angel said to them:

“Have no fear, for behold, I bring you good tidings of a great joy, which shall be for all the people. For unto you this day there is born in David’s town a Saviour, who is the Anointed Lord. And this is the sign to you: You shall find a babe wrapped in swaddling-clothes, lying in a manger.”

And suddenly there was with the angel a multitude of the heavenly army praising God and saying,

“Glory to God in the highest,

And in earth peace among men who please him.”

Now when the angels had left them, and gone away to heaven, the shepherds said one to another,

“Let us go now even to Bethlehem, and see this saying which has come to pass, which the Lord has made known to us.”

So they made haste, and came and found Mary and Joseph, and the babe lying in a manger. When they had seen, they made known about the words which had been spoken to them concerning the child. And all who heard it were astonished at the things which were told them by the shepherds. But Mary treasured up all those words, often pondering on

them in her heart. And the shepherds returned, glorifying God and praising him for all the things that they had seen and heard, even as it was told them.

When eight days had passed, and the time had come to circumcise him, he was called Jesus, the name given him by the angel before his conception in the womb.

And when the days for their purification according to the law of Moses had passed, they took him up to Jerusalem to present him to the Lord, as it is written in the Law of Moses,

Every firstborn male shall be called holy to the Lord.

And they also offered a sacrifice as commanded in the Law of the Lord,

A pair of turtle-doves, or two young pigeons.

—*Luke 2: 1-24.*

The Earliest Witnesses to the Gospel Simeon and Anna

Now there was in Jerusalem a man whose name was Simeon. He was righteous and devout, and was waiting for the consolation of Israel. The Holy Spirit was upon him. Now it had been revealed to him by the Holy Spirit that he should not see death, before he had seen the Lord's Christ. And he came into the Temple, led by the Spirit. And when his parents brought in the Child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said:

“ Now lettest thou thy slave depart, O Master,
According to thy word, in peace;
Because my eyes have seen thy salvation,
Which thou hast prepared before the face of all
peoples;
A light for the unveiling of the Gentiles
And the glory of thy people Israel.”

And while his father and mother were marveling at the words that were spoken concerning him, Simeon blessed them and said to Mary, his mother:

“ Behold, this child is set for the falling and rising up of many in Israel, and for a sign which is spoken against. Yea, and a sword will pierce through your own soul also, that the thoughts out of many hearts may be revealed.”

There was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was advanced in age, having lived with her husband seven years, after her girlhood, and then being a widow even for fourscore and four years. She departed not from the temple, but worshiped with fasting and prayer, night and day. She came up at that very hour, and gave thanks to God, and spoke of the child to all who were looking for the redemption of Jerusalem.

—*Luke 2: 25-38.*

Luke Records the Only Story of Jesus' Boyhood

As soon as all that the law required had been done, they returned to Galilee to their own town, Nazareth. And the child grew and became strong, becoming full of wisdom, and the grace of God was upon him.

Now his parents were accustomed to go up to Jerusalem every year at the feast of the Passover. And when he was twelve years old they went up, as was customary, at the time of the feast. After spending the full number of days they started home, but the boy Jesus remained behind in Jerusalem. Joseph and his mother did not know this, but supposed that he was in the company, and went a day's journey. Then they hunted for him among his kinsfolk and acquaintance; and when they did not find him, they returned to Jerusalem, making anxious inquiry for him. On the third day they found him sitting in the temple, among the rabbis, both listening to them and asking them questions. All that heard him were amazed at his understanding and his answers.

When they saw him they were astonished, and his mother said to him,

"Child, why have you treated us so? Behold your father and I have been looking for you in anguish."

He answered,

"Why is it that you have been looking for me, did you not realize that I had to be in my Father's house?"

But they did not understand the words that he spoke to them.

Then he went down with them, and came to Nazareth, and he was always obedient to them. But his mother treasured up all these incidents in her heart. And Jesus advanced in wisdom and in stature and in favor with God and man.

—*Luke 2: 39-52.*

The Genealogical Tables of Matthew

(Probably copied from an official record.)

The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Abraham was the father of Isaac;
Isaac was the father of Jacob;
Jacob, of Judah and his brethren;
Judah (by Tamar), of Perez and Zerah;
Perez, of Hezron;
Hezron, of Ram;
Ram, of Amminadab;
Amminadab, of Nahshon;
Nahshon, of Salmon;
Salmon (by Rahab), of Boaz;
Boaz (by Ruth), of Obed;
Obed, of Jesse;
And Jesse, of David the king.

David (by Uriah's widow), was the father of Solomon;
Solomon, of Rehoboam;
Rehoboam, of Abijah;
Abijah, of Asa;
Asa, of Jehoshaphat;
Jehoshaphat, of Joram;
Joram, of Uzziah;
Uzziah, of Jotham;
Jotham, of Ahaz;
Ahaz, of Hezekiah;
Hezekiah, of Manasseh;
Manasseh, of Amon;
Amon, of Josiah;

Josiah, of Jechoniah and his brethren, at the time of
the carrying away to Babylon.

And after the carrying away into Babylon,
Jechoniah became the father of Shealtiel;

Shealtiel, of Zerubbabel;

Zerubbabel, of Abiud;

Abiud, of Eliakim;

Eliakim, of Azor;

Azor, of Sadoc;

Sadoc, of Achim;

Achim, of Eliud;

Eliud, of Eleazar;

Eleazar, of Matthan;

Matthan, of Jacob;

And Jacob, of Joseph, the husband of Mary, of
whom was born Jesus, who is called Christ.

So the whole number of generations from Abraham to David is fourteen; from David to the exile to Babylon is fourteen; and from the exile to Babylon to Christ is fourteen.

—*Matt. 1: 1-17.*

The Genealogy Given by Luke

(Possibly that of Mary.)

And Jesus himself when he began to teach was
about thirty years of age. He was the son (as it
was supposed) of Joseph,

the son of Heli,

son of Matthat,

son of Levi,

son of Melchi,

son of Jannai,

son of Matthias,

son of Nahum,

son of Esli,

son of Naggai,

son of Mahath,

son of Matthias,
son of Semein,
son of Joseph,
son of Joda,
son of Johann,
son of Resa,
son of Zerubbabel,
son of Shealtiel,
son of Neri,
son of Melchi,
son of Addi,
son of Cosam,
son of Elmadam,
son of Er,
son of Joshua,
son of Eliezar,
son of Jorim,
son of Mathat,
son of Levi,
son of Symeon,
son of Judah,
son of Joseph,
son of Jonan,
son of Eliakim,
son of Melea,
son of Menna,
son of Mattatha,
son of Nathan,
son of David,
son of Jesse,
son of Obed,
son of Boaz,

son of Salmon,
son of Nahshon,
son of Amminadab,
son of Admin,
son of Arni,
son of Hezron,
son of Perez,
son of Judah,
son of Jacob,
son of Isaac,
son of Abraham,
son of Terah,
son of Nahor,
son of Serug,
son of Reu;
son of Peleg,
son of Eber,
son of Shelah,
son of Cainan,
son of Arpachshad,
son of Shem,
son of Noah,
son of Lamech,
son of Methuselah,
son of Enoch,
son of Jared,
son of Mahalel,
son of Kenan,
son of Enos,
son of Seth,
son of Adam,
son of God.

—*Luke 3: 23-38.*

II

THE EARLY MINISTRY OF JESUS

The Ministry of John the Baptist

Now in the fifteenth year of the reign of Tiberius Cæsar, when Pontius Pilate was governor of Judæa, and Herod was tetrarch of Galilee, and his brother Philip, tetrarch of Ituræa and Trachonitis, and Lysanias, tetrarch of Abilene; during the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zachariah, in the Desert. And John went into all the region about the Jordan, preaching a baptism of repentance for the remission of sins. As it is written in the book of the prophet Isaiah:

*The voice of one crying in the desert,
Prepare the way for God, make straight paths
for him.*

*Every ravine shall be filled up,
Every hill and mountain shall be laid low,
The crooked shall be made straight,
And the rough roads smooth;*

And all flesh shall see the salvation of God.

This John wore a garment of camel's hair, and a leather belt around his waist, and his food was locusts and wild honey. Then Jerusalem began to go out to him, and all Judæa, and the whole neighborhood of the Jordan, and were being baptized by him in the river Jordan, confessing their sins.

And he used to say to the crowd of those who were going out to be baptized of him:

“You breed of vipers, who has warned you to flee from the wrath to come? Then bring forth fruit befitting your penitence, and do not begin to say to yourselves, ‘We have Abraham as our father.’ I tell you that God is able to raise up sons to Abraham out of these stones. And now truly the axe is already laid at the root of the trees. So every tree which is not bearing good fruit is cut down and thrown into the fire.”

And the crowd began to ask him questions.

“What shall we do then?” they asked. In reply he said to them:

“If you have two shirts share with him who has none; and let him who has food do the same.”

There came to him publicans also to be baptized, and they said to him,

“Master, what must we do?”

And he said to them,

“Exact no more than the sum allowed you.”

The soldiers also repeatedly questioned him, saying,

“And we, what shall we do?”

“Do not intimidate any one,” he replied, “nor lay false charges, and be content with your pay.”

And while the people were in expectation, and all men were debating in their hearts about John, whether perhaps he were the Christ, John answered, saying to all of them:

“I indeed am baptizing you in water, but One is coming after me, mightier than I, whose shoe-latchet I am not worthy to unloose. He shall baptize you

in the Holy Ghost and in fire. He has his fan in his hand to cleanse his threshing-floor thoroughly, and to gather the wheat into his storehouse, but the chaff will he burn with unquenchable fire." With many other exhortations then John declared the gospel to the people.

—*Matt. 3: 1-12; Mark 1: 2-8; Luke 3: 1-17; John 1: 6-18.*

The Baptism and Temptation of Jesus

At that very time Jesus was on his way from Galilee to the Jordan, to John, to be baptized by him. But he tried to prevent him.

"It is I," he said, "who need to be baptized by you, and are you coming to me?"

But Jesus answered, "Permit it now, for so it is fitting for us to fulfil every religious duty."

Then he consented. And after Jesus was baptized, and was praying, as soon as he rose out of the water, lo! the heavens opened, and he saw the Spirit of God descending like a dove and alighting upon him, while a voice from heaven said,

"This is my Son, the Beloved,
In whom I delight."

Then Jesus being full of the Holy Spirit returned from the Jordan and was at once driven by the Spirit into the desert to be tempted by the devil. And he was there in the desert with the wild beasts, forty days and forty nights, all the time tempted by the devil. He ate nothing during those days, and at the end of them he was hungry.

Then the devil said to him,

“If you are the Son of God tell this stone to become bread.”

And Jesus answered him, saying,

“It is written that ‘*not by bread alone shall man live, but by every word that comes from the mouth of God.*’”

Then the devil took him up into the Holy City and stood him on the parapet of the Temple, and said to him:

“If you are the Son of God, throw yourself down; for it is written,

“‘*He will give his angels charge over thee;
Upon their hands they will bear thee up,
Lest thou dash thy foot against a stone.*’”

“It is written again,” answered Jesus, ‘*Thou shalt not tempt the Lord thy God.*’”

And the devil led him up and showed him all the kingdoms of the inhabited earth in an instant of time, and the devil said to him:

“To you will I give all this authority and this glory; for it has been handed over to me, and I give it to whomever I wish. If then you will worship me, it shall all be yours.”

“It is written,” answered Jesus,

“‘*Thou shalt worship the Lord, thy God, and him only shalt thou serve.*’”

So, after exhausting on him every kind of temptation, the devil left him for a time. And behold angels came, and were ministering to him. And Jesus himself began to be about thirty years of age.
—Matt. 3 : 13 - 17; 4 : 1 - 11; Mark 1 : 9 - 13;

Luke 4 : 1 - 13.

Jesus Wins His First Followers

Now this is the testimony of John, when the Jews sent some priests and Levites to him from Jerusalem to ask him, "Who are you?" He acknowledged—he did not deny it—but acknowledged,

"I am not the Christ."

"What then?" they questioned; "Are you Elijah?"

He said, "I am not."

"Are you the Prophet?"

"No," he replied.

Then said they to him: "Who are you? That we may give some answer to those who sent us. What account do you give of yourself?"

He said, "*I am a voice of one who cries aloud in the desert, 'Make straight the way of the Lord,' as said the prophet Isaiah.*"

Now it was some of the Pharisees who had been sent to him; so they questioned him, saying,

"Why, then, are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?"

"I am indeed baptizing in water," John said in reply, "but in your midst stands One whom you do not recognize, One who is to come after me, whose sandal-strap I am not worthy to untie."

This happened in Bethany, beyond Jordan, where John was baptizing.

The next day he saw Jesus coming toward him, and said:

"Behold, that is God's Lamb, who takes and bears away the sin of the world. This is he of whom I said, 'After me comes One who has been put before

me, for he was before me.' I myself did not recognize him; I only came baptizing in water, in order that he might be openly shown to Israel."

John also bore this testimony, saying:

"I saw the Spirit like a dove descend from heaven and rest upon him. And I did not recognize him, but He who sent me to baptize in water said to me, 'The one on whom you see the Spirit descending and resting upon him, is he who baptizes in the Holy Spirit.' This I have seen, and I am become a witness to the fact that he is the Son of God."

Next day again, John was standing with two of his disciples. After gazing intently on Jesus as he walked about, he said,

"Look! that is the Lamb of God!"

The two disciples heard this exclamation, and they followed Jesus. Then Jesus turned and saw them following him, and said,

"What do you want?"

They replied,

"Rabbi" (which may be translated 'Teacher'),
"where are you staying?"

He said to them,

"Come, and you shall see."

So they went and saw where he was staying, and spent that day with him. It was then about four o'clock in the afternoon.

One of the two men who heard what John said and followed Jesus, was Andrew, the brother of Simon Peter. In the morning he found his brother Simon, and said to him,

"We have found the Messiah" (a word which means 'Christ, the Anointed One').

He brought him to Jesus. Jesus looked intently at him and said:

“You are Simon, son of John; you shall be called Cephas” (or ‘Peter,’ which means ‘Rock’).

Next day Jesus decided to go into Galilee; and he found Philip and said to him, “Follow me.”

Now Philip belonged to Bethsaida, the same town as Andrew and Peter. Then Philip found Nathanael and told him,

“We have found him about whom Moses wrote in the Law, as did the prophets—Jesus of Nazareth, Joseph’s son.”

And Nathanael said to him,

“Can anything good come out of Nazareth?”

Philip said to him,

“Come and see.”

Jesus saw Nathanael coming toward him, and said,

“Behold a true Israelite in whom there is no deceit.”

“How do you know me?” asked Nathanael.

“Before Philip called you,” replied Jesus, “when you were under the fig tree, I saw you.”

“Rabbi,” answered Nathanael, “you are the Son of God; you are King of Israel.”

Jesus said in reply:

“Do you believe because I said to you, ‘I saw you under the fig tree’? You shall see greater things than that! Believe me,” he added, “you all will see heaven opened wide, and the angels of God ascending and descending upon the Son of man.”

John 1: 19-51.

Jesus Performs His First Miracle

Now two days after this there was a wedding in Cana of Galilee, and the mother of Jesus was there; Jesus also was invited to the wedding, and his disciples. And when the wine ran short, Jesus' mother said to him,

“They have no wine.”

“Woman,” said Jesus, “what have you to do with me? My time is not yet come.”

His mother said to the attendants, “Whatever he tells you to do, do it.”

Now there were six stone water-jars standing there, according to the Jewish rites of purification, each holding about twenty gallons. Jesus said,

“Fill up the jars with water.”

So they filled them brimful. Then he said,

“Draw some out now, and carry it to the master of the feast.”

So they carried it. And when the master of the feast had tasted of the water which had been made wine, not knowing where it came from, though the attendants who had drawn it knew, he called the bridegroom and said to him:

“Everybody serves first the good wine, and when people have drunk freely, the poor wine; but you have kept the good wine until now.”

This beginning of signs Jesus performed in Cana of Galilee, and showed forth his glory; and his disciples believed on him there. Afterward he went down to Capernaum, he and his mother and his brothers and his disciples, and remained there a few days.

—*John 2: 1-12.*

He Cleanses the Temple for the First Time

Now the Passover of the Jews was near, so Jesus went up to Jerusalem. There he found in the temple those who were selling cattle and sheep and doves, and the money-changers sitting there. So he plaited a scourge of rushes, and drove all out of the temple—both the sheep and oxen. He poured out the coins of the money-changers, and overturned their tables, and said to those who were selling doves:

“Take these things away! Make not my Father’s house a house of trade!” And his disciples remembered that it was written, *The zeal of thy house hath eaten me up.*

—John 2: 13-17.

The Jews Ask for a Sign

Then the Jews asked Jesus, “What sign are you going to show us, seeing that you do these things?”

“Destroy this temple,” answered Jesus, “and in three days I will raise it up.”

The Jews retorted, “This temple took forty-six years to build, and will you ‘raise it in three days’?”

But he was speaking about the temple of his body; and when the disciples recalled what he had said, after he had been raised from the dead, they believed the Scripture, and the word which Jesus had said.

Now when he was in Jerusalem at the feast of the Passover, many believed in his name, when they beheld the signs which he did; but for his part

Jesus was not trusting himself to them, because he knew all men, and did not need any one's testimony concerning man, for he himself knew what was in man

—*John 2: 18-25.*

Jesus at Jacob's Well

Accordingly when the Lord knew that the Pharisees had heard it said, "Jesus is making and baptizing more disciples than John," (though Jesus himself was not accustomed to baptize, but his disciples), he left Judæa and returned to Galilee. Now he had to pass through Samaria; so he came to a city of Samaria called Sychar, near the piece of ground that Jacob gave to his son Joseph. Jacob's Spring was there. So Jesus, tired out with his journey, was sitting thus by the spring. It was about noon, and a woman of Samaria came to draw water. Jesus said to her, "Give me a drink" (for his disciples were gone away into the city to buy food).

"How is it," answered the Samaritan woman, "that you who are a Jew ask a drink from me, a woman, and a Samaritan?" (For Jews have no dealings with Samaritans.)

"If you had known the free gift of God," Jesus answered, "and who it is that says to you, 'Give me a drink,' you would have asked of him, and he would have given you living water."

"Sir," said the woman, "you have nothing to draw with, and the well is deep; whence have you that living water? You are not greater than our Father Jacob, are you, who gave us the well, and

used to drink from it himself, and his sons, and his cattle, too?"

"All who drink of this water," Jesus answered, "will thirst again; but whoever once drinks of the water that I shall give him, will never thirst any more, but the water that I shall give him will become a living spring of water within him, welling up into eternal life."

"Sir!" exclaimed the woman, "give me this water, so that I may not be thirsty, nor come all this way to draw water."

Jesus said to her, "Go, call your husband, and then come here."

"I have no husband," answered the woman.

"You are right in saying 'I have no husband,'" Jesus said to her, "for you have had five husbands, and the man you now have is not your husband; in this you have spoken truly."

"I see, Sir, that you are a prophet," replied the woman. "Our forefathers worshiped in this mountain, yet you Jews say that in Jerusalem is the place where one must worship."

"Woman, believe me," said Jesus, "that the hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. You are worshiping something you do not know: we know what we worship, for salvation comes from the Jews. But an hour is coming, and is now here, when the true worshipers will worship the Father in spirit and in truth. For the Father is seeking such as his worshipers. God is spirit, and those who worship him must worship him in spirit and in truth."

"I know," said the woman, "that Messiah is

coming, who is called the Christ; when he has come he will tell us everything."

Jesus said to her, "I who am now talking to you, am he."

Just then his disciples came up, and were astonished that he was talking with a woman; yet not one of them asked him, "What do you want?" or "Why are you talking with her?"

Then the woman left her water-jar, and went away into the city and began saying to the people:

"Come! see a man who has told me everything that I ever did. He can't be the Christ, can he?"

They left the city and set out to go to him.

Meanwhile the disciples kept urging him: "Rabbi," they said, "eat something." But he answered,

"I have food to eat of which you know nothing."

So the disciples began to say to one another,

"Can any one have brought him something to eat?"

Jesus said to them:

"My food is to do the will of Him who sent me, and to accomplish his work. Do you not say, 'It wants yet four months, and then comes the harvest'? Look, I tell you! Lift up your eyes and behold the fields, that they are already white for harvest. The reaper is already receiving wages and gathering a crop for eternal life, so that the sower and the reaper may rejoice together. For in this respect the saying is true, 'One sows, another reaps.' I sent you to reap a crop on which you have not toiled. Others have toiled, and you have reaped the benefit of their toil."

Many of the Samaritans of that city believed on him because of the word of the woman when she declared, "He told me everything that I ever did."

So when the Samaritans arrived, they kept urging him to remain with them; and he stayed there two days. Then many more believed because of what he said, himself; and they told the woman:

"We no longer believe because of what you said: for we ourselves have heard him, and we know that this is certainly the Saviour of the world."

—*John 4: 1-45.*

Jesus' Second Miracle

After these two days Jesus went away from there into Galilee. For Jesus himself testified that a prophet has no honor in his own country. When he reached Galilee, however, the Galileans welcomed him, for they had seen all that he did in Jerusalem at the feast; for they, too, had been to the feast.

So he came back again to Cana of Galilee, where he made the water wine. Now there was one of the king's officers whose son was lying ill at Capernaum. When he heard that Jesus had come from Judæa into Galilee, he went to him, and begged him to come down and heal his son who was lying at the point of death. Then Jesus said to him,

"Unless you all see signs and wonders, you will not believe."

"Sir," said the king's officer, "come down before my little boy dies."

Jesus answered: "Go your way. Your son lives."

And the man believed the word which Jesus spoke to him, and started to go home. And when he was

already on his way down, his slaves met him, saying that his boy was living. So he asked them at what hour he had begun to mend.

They answered, "Yesterday, about one o'clock, the fever left him."

Then the father realized that it had left him at the very hour when Jesus had said to him, "Your son lives," and he himself believed, and his whole household. This is the second sign which Jesus performed, on returning from Judæa to Galilee.

—*John 4: 46-54.*

An Incident in the Early Ministry of Jesus

Now there was one of the Pharisees named Nicodemus, a ruler among the Jews. This man came to Jesus by night, and said to him:

"Rabbi, we know that you are a teacher sent from God; for no man can do these signs which you are continually doing, unless God is with him."

"In very truth I tell you," answered Jesus, "that unless a man is born from above, he cannot see the kingdom of God."

"How can a man be born when he is old?" Nicodemus replied; "Can he enter a second time into his mother's womb, and be born?"

"I tell you solemnly," Jesus answered, "that unless a man is born of water and the Spirit, he cannot enter the kingdom of God. What is born of the flesh is flesh; and what is born of the Spirit is spirit. Marvel not at my telling you, 'You must all be born again from above.' The wind blows where it wills, and you hear its voice, but you do not know where it

comes from or where it is going. So it is with every one who has been born of the Spirit."

"How can this be?" said Nicodemus in reply.

"Are you the Teacher of Israel, and yet you do not understand these things?" said Jesus. "Most solemnly I tell you we are speaking of what we know, and it is about that of which we were eye-witnesses that we give testimony. Yet all of you reject our testimony. If I have told you earthly things and yet none of you believe me, how will you believe if I tell you concerning heavenly things? There is no one gone up to heaven, except the One who came down from heaven—the Son of man himself. And just as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, in order that every one who believes in him may have eternal life.

"For God so loved the world that he gave his only begotten Son, that whoever trusts in him should not perish, but have eternal life. For God did not send his Son into the world to condemn the world, but that the world through him might be saved. He who trusts in him is not condemned, but he who does not trust has already been condemned, because he has not put his trust in the name of the only begotten Son of God. And this is the condemnation, that Light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one who practises wrong hates light, and does not come to the light, lest his actions be exposed; but he who does what is true, comes to the light, in order that his actions may be shown to have been wrought in God."

—*John 3: 1-21.*

Incidents in the Early Galilean Ministry

Then Jesus went about through all Galilee, in the power of the Spirit, teaching in the synagogues, and preaching the gospel of the kingdom, and healing every kind of disease and infirmity among the people. And his fame spread throughout all Syria, and he was glorified by all. They brought all the sick to him, those who were suffering from various diseases and troubles—demoniacs, epileptics, paralytics—and he healed them.

Great crowds followed him from Galilee, from the Ten Towns, from Jerusalem, and Judæa, and from beyond Jordan.

Jesus left the place and accompanied by his disciples he came into his own country, where he continued teaching the people in their synagogues, until they were amazed.

“Where did he get such wisdom?” they said, “and such wondrous powers? Is not this the carpenter’s son? Is not his mother called Mary? and his brothers James and Joseph and Simon and Judas? Are not his sisters all living among us? Where, then, did he get all these powers?”

This kept them from believing in him. Wherefore Jesus said,

“A prophet is not without honor except in his own country and among his own family.”

And he was unable to do any miracle there, except that he laid his hands on a few sick folk and healed them. And he wondered at their lack of faith. So he went among the neighboring villages, teaching.

—*Matt. 4: 23-25; Luke 4: 14, 15; Mark 6: 1-6.*

From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is near."

And as he was walking by the sea of Galilee, he saw two brothers—Simon who is called Peter, and Andrew, his brother—casting their net into the sea, for they were fishermen.

"Come, follow me," said Jesus, "and I will make you fishers of men." And at once they dropped their nets, and followed him.

As he went farther on he saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. They immediately left the boat and their father, and followed him. They then entered Capernaum. And as soon as the Sabbath Day came he went into the synagogue and began to teach. They were astonished at his teaching, for he was teaching them with authority, and not like the scribes.

And at that very moment, there in their synagogue, a man in the grip of an unclean spirit shrieked out:

"What business have you with us, you Jesus of Nazareth? Are you come to destroy us? I know you who you are, the Holy One of God."

But Jesus rebuked him, saying:

"Be quiet! Come out of him."

So the unclean spirit, after tearing him, came out of him with a loud cry; and every one was amazed so that they began questioning among themselves:

"What does this mean? A new teaching with authority? He lays commands even upon unclean spirits, and they obey him."

And at once his fame spread everywhere through that part of Galilee.

Matt 4: 17-22; Mark 1: 21-29.

On leaving the synagogue they went at once with James and John to the house of Simon and Andrew. Now Simon's mother-in-law lay sick of a fever, and without delay they told him about her. So he came and took her hand and raised her up. The fever left her at once, and she began to wait upon them.

At evening when the sun had set, people came and brought to him all the sick and demon-possessed, and the whole town was gathered at the door. He cured many who were ill with various diseases, and drove out many demons. But he did not allow the demons to speak, because they knew who he was.

In the morning he rose a great while before day, and went out to a desert place, and there he was praying when Simon and his companions hunted him up, and told him,

"Every one is looking for you."

"Let us go away," he answered, "to the neighboring country towns, that I may preach there, too; because for that purpose I came forth." So he went throughout Galilee, preaching in the synagogues and driving out demons.

Mark 1: 29-39.

When he was in one of their towns, one day a leper came to him and besought him as he knelt down to him, saying,

"If you choose, you are able to cleanse me."

Jesus, moved with compassion, put out his hand and touched him, saying,

“I do choose, be clean!”

The leprosy at once left him, and he was made clean. Jesus immediately sent him away, charging him sternly, and saying:

“See you say nothing to any one; but go your way, show yourself to the priest, and offer for your purification what Moses commanded for a testimony to them.”

But he went out and began to tell every one and to publish it broadcast, so that Jesus could no longer enter any town openly; but he had to remain outside in lonely places, and people kept coming to him from every quarter.

—*Mark 1: 40-45; Luke 5: 12-14.*

Then he came to Nazareth where he had been brought up: and, as was his custom, he entered into the synagogue on the Sabbath Day, and stood up to read. And there was handed him the roll of the prophet Isaiah; and unrolling it he found the place where it was written,

The Spirit of the Lord is upon me

*Because He has anointed me to preach the gospel to
the poor,*

*He has sent me to proclaim release to the prisoners,
And recovery of sight to the blind;*

To set at liberty those that are bruised,

To proclaim the acceptable year of the Lord.

Then rolling up the scroll, he gave it back to the attendant and sat down. The eyes of all in the

synagogue were fixed on him, and he began to say to them,

“Today is this scripture fulfilled in your hearing.”

And they all spoke well of him, and marveled at the words of charm that fell from his lips.

“Is not this the son of Joseph?” they asked.

Jesus answered:

“Doubtless you will quote the proverb to me, ‘Physician, heal yourself! Do also here in your own country all that we hear that you have done in Capernaum.’

“I tell you in solemn truth,” he added, “that no prophet is acceptable in his own country. In very truth I tell you there were many widows in Israel in the days of Elijah, when the heavens were closed for three years and six months, when a great famine came over all the land; yet Elijah was not sent to any one of them, but only to a widow in Zarephath in Sidon. And there were many lepers in Israel in the days of the prophet Elisha, yet none of them was cleansed, but only Naaman the Syrian.”

When they had heard these words, those in the synagogue were filled with fury; they rose, hurried him outside the town, and brought him to the brow of the hill on which their city was built, intending to cast him down headlong. But he, passing through the midst of them, took his departure.

—*Luke 4: 16-30.*

Leaving Nazareth he came down to and dwelt in Capernaum, a city of Galilee which is near the borders of Zebulun and Naphtali, in order that these

words spoken through Isaiah the prophet, might be fulfilled:

*Land of Zebulun, land of Naphtali;
The road by the Lake; the country beyond Jordan;
Galilee of the Gentiles!
The people who were dwelling in darkness
Have seen a great light;
And on those who were dwelling in the land of the
shadow of death
Light has dawned.*

From that time Jesus began to preach, saying,
“Repent, for the kingdom of heaven is near.”

—Matt. 4: 13-17.

Jesus, Healing and Teaching

Some days later when Jesus entered Capernaum again the news spread, “He is in the house”; and at once such a crowd gathered that there was no longer room for them, even around the door.

While he was speaking his message, they came bringing to him a paralytic, carried by four men. When they could not get him near to Jesus because of the crowd, they removed the roof under which he stood, and after making an opening, they let down the cot on which the paralytic was lying. Then Jesus, when he perceived their faith, said to the paralytic, “Son, your sins are forgiven.”

But there were some scribes sitting there who reasoned in their hearts:

“Why does this man speak like this? He blasphemes. Who is able to forgive sins but One, God himself?”

Jesus clearly perceived at once by the Spirit that they were thus reasoning in their hearts, and said to them:

“Why do you reason thus in your hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Rise, take up your cot and walk’? But to let you see that the Son of man has authority on earth to forgive sins”—he said to the paralytic—

“I bid you rise, take up your cot, and go home.”

The man rose, at once took up his cot, and went out before them all; at which they were all astounded, and gave God glory, saying,

“We never saw anything like this.

Then Jesus went again to the seaside, and the whole crowd kept coming to him, and he taught them. As he was passing by he saw Levi, the son of Alphæus, sitting in the tax-office; and he said to him, “Follow me.”

So he rose and followed him.

Later on Levi was sitting at table in his house, and together with Jesus and his disciples a number of tax-gatherers and sinners were guests, for there were many of them who used to follow him. But when some scribes of the Pharisees saw him eating with the sinners and tax-gatherers, they said to his disciples,

“Is he eating and drinking with tax-gatherers and sinners?”

On hearing this Jesus said to them:

“It is not the healthy who need a physician, but the sick. I did not come to call the righteous, but sinners.”

Now the disciples of John and the Pharisees were keeping a fast, and people came to ask him,

“How is it that the disciples of John and the Pharisees are fasting, but your disciples are not?”

“Can friends of the bridegroom fast while he is still with them?” asked Jesus. “As long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom will be taken away from them; then, on that day, they will fast. No one ever sews a piece of unshrunk cloth onto an old garment, otherwise the patch tears away from it—the new from the old—and a worse tear is made. And no one ever pours new wine into old wine-skins, else the wine would burst the skins, and both wine and skins would be lost. New wine is poured into fresh wine-skins.”

—*Luke 5: 17-26; Mark 2: 1-22.*

As Jesus was passing thence, he saw a man called Matthew sitting at the tax-office, and said to him,

“Follow me.

And he rose and followed him. And while he was at table in Matthew’s house, there came many tax-gatherers and sinners, and they dined with Jesus and his disciples. When the Pharisees saw it, they kept saying to his disciples,

“Why does your Teacher eat with the tax-gatherers and sinners?”

“It is not those who are strong,” said Jesus, when he heard this, “but the sick, who need a doctor.”

—*Matt. 9: 9-12.*

III

JESUS' TEACHINGS IN REGARD TO THE SABBATH

The Sabbath Made for Man

One Sabbath he was walking along through the wheat-fields, and his disciples, as they began to make their way across, were pulling the heads of wheat.

"Look," said the Pharisees to him, "Why are they doing on the Sabbath Day what is against the law?" He answered them:

"Have you never read what David did when he was needy and hungry, he and his men? How he went into the house of God when Abiathar was priest, and ate the consecrated bread, which neither he nor his men, but priests only may eat, and gave some to his men?

"Have you not read in the Law how on the Sabbath the priests in the temple break the Sabbath and are guiltless? But I tell you that there is One here who is greater than the temple.

"The Sabbath," he told them, "was made for man, and not man for the Sabbath; so the Son of man is Master even of the Sabbath."

—*Matt. 12: 1-8; Mark 2: 23-28.*

On another Sabbath he went into a synagogue and was teaching; and there was there a man whose right hand was withered. Now the Scribes and Phari-

sees kept watching Jesus to see if he would heal on the Sabbath, so that they might be able to bring an accusation against him. So they asked him, "Is it permitted to heal on the Sabbath?" He was all along aware of their thought, and he said:

"Is there a man of you who has but a single sheep, who will not lay hold of it and lift it out, if it falls into a pit on the Sabbath Day? And how much more is a man worth than a sheep? Therefore it is right to do good on the Sabbath."

Then he said to the man with the withered hand, "Rise, and stand there in the midst."

So he rose and stood. Then Jesus said to them:

"I ask you whether it is lawful on the Sabbath Day to do good or to do harm? To save a life or to destroy it?"

Then he looked round about on them in anger, and, deeply grieved by the hardness of their hearts, said to him,

"Stretch out your hand!"

He did so; and his hand was restored. But they were filled with fury, and they began to talk over together what they could do to Jesus. And the Pharisees plotted against him with the Herodians in order to destroy him.

—*Matt. 12: 9-14; Mark 3: 1-6; Luke 6: 6-11.*

Once when he was teaching in one of the synagogues, on the Sabbath, a woman was present who had a spirit of infirmity for eighteen years. She was bent double, and could not lift herself up at all. Jesus noticed her and called her to him and said,

"Woman, you are free of your weakness."

Then he placed his hands on her, and she instantly stood upright and began to give glory to God. But the ruler of the synagogue was indignant at Jesus for healing her on the Sabbath, and said to the crowd:

"There are six days of the week on which men ought to work. Therefore come during those, and get cured, but not on the Sabbath Day."

But the Lord answered him.

"Hypocrites!" he said, "does not each one of you loose his ox or his ass from the stall on the Sabbath Day, and lead it away to water, and this woman, who is a daughter of Abraham, whom Satan has bound these eighteen years, ought she not to have been loosened from her bondage, though the day be the Sabbath?"

As he said this, all his adversaries were put to shame; and all the crowd rejoiced for all the glorious things that he continually did.

—*Luke 13: 10-17.*

It happened on a Sabbath Day when he went into the house of a certain ruler among the Pharisees to take a meal, that they were watching him. And lo! there was in front of him a man who had dropsy. So Jesus questioned the lawyers and the Pharisees,

"Is it lawful to heal on the Sabbath Day or not?"

They kept silent. Then Jesus took him and healed him and let him go. And to them he said,

"Which of you when an ox or an ass has fallen into a well, will not at once pull him out on the Sabbath Day?"

They could not answer this.

Luke 14: 1-6.

A Sabbatarian Argument

In reply Jesus said to them:

“My teaching is not mine, but is His who sent me. If any one wills to do God’s will he shall know concerning my teaching, whether it is from God, or I speak on my own authority. The man who speaks on his own authority is always seeking his own glory. But one who is eager for the glory of Him who sent him, he is true, and there is nothing false about him. Did not Moses give you the Law? Yet none of you is keeping the Law. Why are you seeking to kill me?”

The crowd answered:

“You have a demon! Who is trying to kill you?”

Jesus answered them:

“There was one thing I did, and you are all amazed. Consider, therefore, Moses has given you circumcision—not that Moses originated it, but the fathers—and you are accustomed to circumcise a child even on the Sabbath. If a child receives circumcision on the Sabbath, in order that the Law of Moses may not be broken, how can you be angry with me because I have made a man sound and well on the Sabbath? Do not judge according to appearance. Judge justly.”

—*John 7: 16-24.*

[NOTE. See the account of the healing of the impotent man on the Sabbath in John 5: 1-18, p. 70.]

IV

JESUS' TABLE TALK

Levi also made him a great reception at his house. There was a large party of tax-gatherers and others who were dining with them. And the Pharisees and their scribes began complaining to his disciples, saying,

“Why are you eating and drinking with tax-gatherers and sinners?”

Jesus answered them saying:

“They who are well have no need of a physician, but they who are ill. I am not come to call the righteous but sinners, to repentance.”

Again they said unto him:

“Why do the disciples of John fast frequently, and make supplications, as also do the disciples of the Pharisees, but your disciples are eating and drinking?”

“Can you make the bridal party fast,” he asked, “while the bridegroom is still with them? But there is coming a day when the bridegroom will have been taken away from them; then at that time they will fast.”

—*Luke 5: 29-35.*

One of the Pharisees kept urging him to dine, so he entered the house, and reclined at table. Now there was a woman who was in the city, a sinner, and when she knew that Jesus was reclining at

meat in the Pharisee's house, she brought an alabaster vase of perfume, and standing behind, at his feet, weeping, she began to wet his feet with her tears, and to wipe them with her hair, while she tenderly kissed his feet, and poured the perfume over them. When he noticed this, the Pharisee, who had invited him, said to himself,

"If this man were really a prophet he would have perceived who and what sort of a woman this is who is touching him, and would know that she is a sinner."

Jesus then spoke to him:

"Simon, I have a word to say to you."

"Rabbi, say on," he replied.

"There were once two men," said Jesus, "in debt to one money-lender. One owed him fifty pounds; the other five. When they had nothing to pay he forgave them with much grace.

"Tell me, then, which of these will love him the more?"

"I take it," said Simon, "the one he freely forgave the more."

"You have rightly judged," answered Jesus, and turning to the woman, he said to Simon:

"Do you see this woman? When I came into your house you gave me no water for my feet; but she has wet my feet with her tears, and wiped them with her hair.

"You gave me no kiss; but she, since she came in, has never ceased tenderly kissing my feet; you never anointed my head with oil; but she has anointed my feet with perfume.

"This is why I tell you that her sins, many as

they are, are forgiven, for her love is great; but he who is forgiven little, loves little.

"Your sins are forgiven," he said to her. Then the other guests began to say among themselves,

"Who is this even to forgive sins?"

But he said to the woman: "Your faith has saved you. Go on into peace."

—*Luke 7: 36-50.*

He also told them a parable. No one ever sews a piece of unshrunk cloth onto an old garment, otherwise the patch tears away from it—the new from the old—and a worse tear is made. And no one ever pours new wine into old wine-skins, else the wine would burst the skins, and both wine and skins would be lost. New wine is poured into fresh wine-skins. And no man after drinking old wine wishes for new, for he says, "The old is better."

—*Luke 5: 36-39; Matt. 9: 16, 17.*

When he had finished speaking a Pharisee asked him to dine with him; so he went in with him and reclined. And the Pharisee noticed, to his amazement, that he did not wash his hands before eating, but the Lord said to him:

"You Pharisees do cleanse the outside of the cup or plate, but your secret heart is full of extortion and wickedness. Foolish men! Did not He who made the outside make the inside also? Better cleanse what is within, and then nothing will be unclean for you."

—*Luke 11: 37-41.*

“But woe unto you Pharisees! for you tithe mint and rue and every herb, and disregard justice and the love of God; but these you ought to have done, and not to leave the other undone.

“Woe unto you the Pharisees! for you delight in the best seats in the synagogue, and in the salutations in the market-places. Woe to you! for you are like the tombs which are hidden, and men walk over them unsuspecting.”

Hereupon one of the lawyers exclaimed,

“But, Teacher, in saying such things you are reproaching us also.”

“Woe unto you the lawyers also!” said Jesus, “for you load men with irksome burdens, and you yourselves will not touch the burdens with one of your fingers.

“Woe to you! for you are building the tombs of the prophets whom your ancestors killed. So you are witnesses, and you consent to the actions of your ancestors: for they killed them, and you build their tombs. For this reason also said the Wisdom of God: ‘I will send them prophets and apostles; some of them they will kill and some they will persecute; so that the blood of all the prophets which was shed from the foundation of the world may be required from this generation, from the blood of Abel to the blood of Zachariah, who perished between the altar and the sanctuary; yes; I tell you, it shall be required of this generation!’

“Woe to you lawyers, for you have taken away the Key of Knowledge; you yourselves have not entered, and you have hindered those who are trying to enter.”

After he had gone away, the Scribes and the Pharisees began to set themselves vehemently against him, and to cross-question him upon many points, lying in wait for him, in order to catch a word from his lips.

—*Luke 11: 42-54.*

It happened as they went on their way that he entered into a certain village where a woman named Martha received him into her house. She had a sister called Mary, who after seating herself at the Lord's feet was listening to his teaching. But Martha meanwhile was growing distracted about much serving. She came up to him and said:

"Lord, do you not care that my sister has left me alone to do the serving? Come, tell her to take hold of her end of the work along with me."

"Martha, Martha," said Jesus, "you are anxious and worried about many things, only one thing is really necessary. Mary, moreover, has chosen that good part which shall not be taken away from her."

—*Luke 10: 38-42.*

So he entered Jericho and was passing through the town. There was a man there, called Zaccheus, who was a chief of the tax-gatherers, and was wealthy. And he kept trying to see what sort of man Jesus was; but he could not see because of the crowd, because he was short. So he ran on before him and climbed up into a sycamore tree to see him; for he was about to pass that way.

As soon as Jesus came to the place, he looked up and said to him,

“Come down quickly, Zaccheus, for today I must stay at your house.”

He made haste to climb down, and received him joyfully. When they all saw it, they began to complain, saying,

“He has gone in to lodge with a man who is a sinner.”

But Zaccheus stood up and said to the Lord,

“I give half my property to the poor, Lord, and if I have defrauded any man of anything I am restoring it to him fourfold.”

“Today is salvation come to this house,” said Jesus, “since Zaccheus here is a son of Abraham. For the Son of man is come to seek and to save the lost.”

—*Luke 19: 1-10.*

At the house of a ruler among the Pharisees where he had gone to dine on the Sabbath Day, he told a parable to the guests when he noticed how they began choosing the best seats. He said to them:

“When you are invited by any one to a marriage-feast, do not sit down in the best seat, lest a guest more distinguished than yourself has been invited, and your host come to you and say, ‘Give place to this man,’ and then with mortification you proceed to take the lowest place. But when you are invited, go and sit down in the lowest place, so that when your host arrives he may say to you, ‘My friend, come up higher.’ Then you will be honored before

the other guests. For every one who exalts himself will be humbled, and he who humbles himself will be exalted."

Also to his host who had invited him, he continued, saying:

"When you are making a dinner-party or a supper, do not invite your friends, or your brothers, or your relatives, or your rich neighbors, lest it chance that they invite you in return, and a recompense be made you. But when you make a reception, invite the poor, the maimed, the lame, the blind. Then you will be blessed, because they have no means to repay you, but you will be repaid in the resurrection of the just."

One of his fellow guests who was listening to him, said to him,

"Blessed are those who eat bread in the kingdom of God."

Jesus answered:

"A certain man was making a great feast to which he invited many guests. At dinnertime he sent his slave to say to those who had been invited, 'Come, for all things are now ready.'

"And they all, without exception, proceeded to excuse themselves. The first told him: 'I have bought a field, and must needs go and see it. Pray have me excused.'

"The second said: 'I have bought five yoke of oxen and am on my way to try them. I pray that you will have me excused.'

"'I have taken a wife,' said another, 'and for that reason I am unable to come.'

"So the slave came and presented all these an-

swers to his master. Then the master of the house was indignant, and said to his slave,

“‘Go out, quickly, into the streets and alleys of the city, and bring in hither the poor, the maimed, the blind, the lame.’

“And the slave said, ‘My master, your orders have been carried out, but yet there is room.’

“Said the master to his slave: ‘Go out into the roads and hedges, and make them come in, so that my house may be filled. For I tell you that not one of those invited guests shall taste my supper.’”

—*Luke 14: 7-24.*

[NOTE. See also the conversations of Jesus at the Last Supper as told in Matthew 26, Mark 14, Luke 22, and John 13 to 17. Note also John 12.]

And there was in the synagogue a man possessed by the spirit of a foul demon. He cried out, in a loud voice, saying:

“Ha! Jesus of Nazareth, what business have you with us? Are you come to destroy us? I know you who you are, you holy one of God!”

And Jesus rebuked him, saying:

“Be quiet! Come out of him.”

And when the demon had thrown the man down before them, he came out of him without doing him any harm. All were amazed, and began to ask one another, saying:

“What is this word? For with authority and power he commands the unclean spirits and they come out.”

—*Luke 4: 33-36.*

V

JESUS AND HIS DISCIPLES

He Calls Three to Be with Him

On one occasion when he was standing by the lake of Gennesaret, the crowd pressed upon him to listen to the word of God. But he saw two fishing-boats on the shore of the lake; the fishermen had disembarked, and were washing their nets. He went on board one of the boats which belonged to Simon, and asked him to push out a little way from land. Then he sat down and continued to teach the crowd from the boat. When he had finished speaking, he said to Simon,

“Push out into deep water, and let down your nets for a haul.”

“Master,” answered Simon, “although we toiled all night, we took nothing; but at your bidding I will let down the nets.”

And when they had done this they enclosed a great multitude of fish; and their nets began to break. So they motioned to their partners in the other boat to come and help them. They came and filled both boats, so that they began to sink. When Simon Peter saw this he fell down at the knees of Jesus, exclaiming,

“Depart from me, O Lord, for I am a sinful man!”

(For he was amazed, and all who were with him,

at the haul of fish which they had made; and so were Simon's partners, James and John, sons of Zebedee.)

But Jesus answered Simon:

"Fear not; from this time on, you will be catching men."

So when they had brought their boats to land they left everything and followed him.

—*Luke 5: 1-11; Matt. 4: 17-22.*

He Sets Apart the Twelve

It happened about that time that he went out into the mountain to pray. He continued all night in prayer to God.

And when day dawned he called his disciples, and from among them he selected twelve, whom also he called Apostles [missionaries]. They were Simon, whom he had also called Peter, and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas, James the son of Alphæus, Simon called the Zealot; Jude the son of James, and Judas Iscariot who was the traitor.

With these he came down till he reached a level place, where there was a great crowd of his disciples and a great many people from all Judæa and Jerusalem and from the seacoast of Tyre and Sidon. These came to hear him, and to be healed of their diseases. Those who were tormented by unclean spirits were healed also. The whole crowd were trying to touch him, because power emanated from him and cured them all.

—*Luke 6: 12-19; Matt. 10: 2-5.*

He Preaches to Them

Then raising his eyes upon his disciples he began to say to them

“Blessed are you poor,

For the kingdom of God is yours.

“Blessed are you who are hungry now,

For you shall be filled.

“Blessed are you who are wailing now,

For you shall laugh.

“Blessed are you when men shall hate you,

And excommunicate you and reproach you, and
cast out your name as evil because of the
Son of man.

“Rejoice in that day and exult,

For your reward is great in heaven ;

For even so did their fathers to the prophets.

“But woe to you rich !

For you already have received your consolation.

“Woe unto you who are full now !

For you shall suffer hunger.

“Woe to you who are laughing now !

For you shall wail and weep.

“Woe to you when all men shall speak well of you !

For even so did their fathers to the false prophets.

“But to you who are listening to me I say,

Love your enemies, do good to those who hate you,
Bless those who curse you, pray for those who
calumniate you.

To him who gives you a blow on the cheek

Turn the other cheek also ;

And from him who is robbing you of your cloak

Withhold not your coat also.

Give to every one who asks you ;
And do not demand your goods back from him
who is taking them away.

And as you would like men to do to you,
So do you also to them.

“ If you love those who love you what credit is it
to you ?

Why even sinners love those who love them.

“ And if you are kind to those who are kind to you,
what credit is it to you ?

Even sinners do the same.

“ And if you lend to those from whom you are
hoping to receive, what credit is that to you ?
Even sinners lend to sinners, so as to get as much
back.

“ But you must love even your enemies and be kind
to them,

And lend, despairing of no man.

Then your reward will be great,

And you will be the sons of the Most High ;

For he is kind even to the ungrateful and to the
evil.

Do you therefore be merciful,

As your Father is merciful.

“ Do not judge, and you will not be judged ;

Do not condemn, and you will not be condemned ;

Pardon, and you will be pardoned ;

Give, and gifts will be given to you ;

Full measure, pressed down, shaken together, run-
ning over, they will pour into your bosom.

For with what measure you measure, they will
measure back to you.”

—*Luke 6: 20-38.*

Three Parables of Warning

The Splinter and the Beam

He also told them a parable:

“Can a blind man lead a blind man?

Will they not both fall into a pit?

“There is no disciple who is above his master;

But every one when he is completely trained
will be like his master.

“And why do you look at the splinter that is in your brother's eye, but never consider the beam that is in your own eye? Or how can you say to your brother: ‘Brother, allow me to pull that splinter out of your eye,’ when you do not see the beam in your own eye? Hypocrite! Take out first the beam from your own eye, and then you will see clearly to take out the splinter from your brother's eye.

Trees and Men Are Known by Their Fruit

“For there is no good tree which bears worthless fruit, nor again any worthless tree which bears good fruit; for each tree is known by its own fruit. You do not gather figs from thorns, and grapes are not plucked from a bramble-bush. The good man out of the good treasure-house of his heart brings forth good; and the evil man out of the evil treasure-house of his heart brings forth evil; for the mouth speaks out of the abundance of the heart.

Built on Rock, or Built on Sand

“And why are you calling me Lord, Lord, and not doing what I tell you? I will show whom the man that comes to me, and listens to my words, and

does them, is like. He is like a man who is building a house, who digged and went deep and laid a foundation upon rock. And, when a flood came, the torrent dashed against that house, but could not move it, because it had been founded upon rock. But he who listens but does not do, is like a man who built a house upon the soil, without foundations, against which the torrent burst, and at once it fell in, and the ruin of that house was great."

—*Luke 6: 39-49.*

Jesus and His Disciples Go Gospeling by the Lake of Galilee

Now when Jesus had finished his discourse, the crowds were astounded at his teaching, for he was teaching them as one having authority, and not as their scribes taught them.

—*Matt. 7: 28, 29.*

As he went down from the mountain, great crowds followed him.

And behold! a leper came and knelt before him, saying,

"Lord, if you choose, you can make me clean."

Jesus stretched out his hand and touched him.

"I do choose," he said, "become clean," and immediately he was cleansed of his leprosy.

Jesus said to him, "See that you tell no one, but go, show yourself to the priest, and offer the gift which Moses commanded, as an evidence to them."

—*Matt. 8: 1-4.*

When Jesus saw the great crowds about him, he had given directions to cross to the other side, when a Scribe came up and said to him,

“Teacher, I will follow you wherever you go!”

“Foxes have their holes,” answered Jesus, “and wild birds their roosting-places, but the Son of man has not where to lay his head.”

Another of his disciples said to him,

“Lord, allow me first to go and bury my father.”

“Follow me,” Jesus said to him, “and leave the dead to bury their own dead.”

—*Matt. 8: 18-22.*

On the evening of that same day Jesus went on board a fishing-boat, and said to them, “Let us go across to the other side of the Lake.” So, leaving the crowd behind, they took him with them just as he was in the boat; and the other boats were with him. But a great gale of wind came up, and the waves were dashing into the boat so that it began to fill, and they were in deadly peril. Now he himself was sleeping on the cushion in the stern, so they woke him up, saying,

“Master, Master, we are lost! do you not care if we perish?”

And he awoke, rebuked the wind, and said to the raging sea, “Peace, be still!”

The wind fell, and there ensued a great calm. Then he said to them:

“Why are you so afraid? Have you still no faith?”

Then they were awestruck, and said one to another,

“Who can this be who commands even the wind and the sea and they obey him!”

—*Mark 4: 35-41; Luke 8: 22-25.*

The Gadarene Demoniacs

When he arrived on the other side, in the country of the Gadarenes, he was met by two men, a long time possessed of demons, who were coming out of the tombs. They were so violently fierce that no one dared to pass along that road. They wore no clothes, neither lived in any house, and no one could bind them, no, not with chains; for they had often been bound with fetters and chains, and had snapped the chains and broken the fetters; and there was no one strong enough to master them: and always night and day they remained among the tombs and in the mountains shrieking and gashing themselves with stones.

[One of them] as he caught sight of Jesus ran and knelt before him, and with a shriek he cried out in a loud voice: “Jesus, Son of God most high, what business have you with me? I adjure you by God, torment me not!” For Jesus was saying, “Foul spirit, come out of the man.”

He continued asking him, “What is your name?”

“Legion is my name, for we are many.”

Over and over he continued to beg Jesus not to send them away out of the country.

Now there was on the hillside a great drove of swine feeding. So the spirits begged him, saying,

“Send us into the swine, that we may enter into them.”

And he gave them leave.

And out came the foul spirits and entered the swine; and the drove rushed down from the steep into the sea, in number about two thousand, and were choked in the sea. On this the swineherds ran away and spread the news in town and country. So the people went to see what had happened.

When they got to Jesus they found the demoniac sitting there, clothed and in his right mind—the man who had had the “Legion”—and they were awestruck. And those who had been eye-witnesses told them what had happened to the demoniac and to the swine. Then they began to beg Jesus to depart from their district.

As he was getting into the boat the man who had been demon-possessed kept begging to go with him; but he said,

“Go home to your own people, and tell them what great things God has done for you, and has had mercy upon you.”

So he went and began to publish abroad in the District of the Ten Towns all that Jesus had done for him; and every one was astonished and all men marveled.

—*Matt. 8: 28-34; Mark 5: 1-20; Luke 8: 26-39.*

Then Jesus withdrew to the sea with his disciples; and a great crowd of people from Galilee followed.

From Judæa, too, and Jerusalem, and Idumæa, and from beyond Jordan, and from the district of Tyre and Sidon, they came to him, a vast multitude, because they heard what he was doing. So he directed his disciples to keep a little boat in readi-

ness for him, because of the crowd, to prevent their crushing him. For he had healed so many that all the people who had ailments pressed upon him so as to touch him. And whenever the unclean spirits beheld him, they threw themselves down at his feet, screaming out,

“You are the Son of God.”

But over and over, he strictly forbade them to make him known.

—*Mark 3: 7-12.*

The Raising of Jairus' Daughter

And as Jesus returned the crowd welcomed him; for they were all waiting for him. Just then there came a man named Jairus, and he was a ruler in the synagogue. He fell down at Jesus' feet and begged him to come into his house; for he had an only daughter, about twelve years of age, and she lay dying.

“My little daughter,” he said, “is dying. I beseech you, come and lay your hands on her, that she may recover and live.”

So he went with him, and so did his disciples, and a great crowd followed him and thronged about him.

Now there was a woman who had had a hemorrhage for twelve years, and had suffered many things of many physicians, and had spent all that she had, but was no better; on the contrary, rather grew worse. She had heard about Jesus, so she came in the crowd behind and touched the hem of his garment.

“If I can touch even his clothes,” she kept saying to herself, “I shall get well.”

At once the fountain of her blood was dried up; and she felt in her body that she was cured of her complaint. Jesus, instantly conscious that the power within him had gone forth, turned about in the crowd, and said,

“Who touched my clothes?”

“You see the crowd thronging about you,” said Peter and his disciples, “and yet you say, ‘Who touched me?’”

But he kept looking about to see who had done it, and said,

“Some one did touch me, for I perceived that power was proceeding out of me.”

And the woman knowing what had happened to her, came in fear and trembling, and fell down before him, and told him all the truth.

“Daughter,” he said, “your faith has saved you. Go in peace, and be cured of your complaint.”

While he was still speaking men came from the house of the warden of the synagogue to tell him,

“Your daughter is dead, why trouble the Teacher any further?”

But Jesus heard and answered:

“Have no fear. Only believe, and she shall be restored.”

So he came to the house, and would not permit any one to go in with him except Peter and John and James, and the father and mother of the little girl.

The people were all weeping and bewailing her, but he said:

“Stop your wailing; for she is not dead, but asleep.”

They began to laugh him to scorn, because they knew well that she was dead. But he took her by the hand and called to her,

“Little daughter, rise!”

And her spirit returned and instantly she stood up. He bade them give her some food. Her parents were amazed; but he forbade them to tell any one what had been done. But the report of it went abroad into all that country.

—*Matt. 9: 18-26; Mark 5: 21-43; Luke 8: 40-56.*

Parables by the Seashore

On that same day, after Jesus had left the house, he took his seat on the seashore; and such a great crowd gathered about him that he got into a boat and sat in it, while all the crowd stood on the beach. Then he told them many truths in parables.

“Behold,” he said, “the sower went forth to sow; and as he sowed, some seed fell by the roadside, and the birds came and ate it. Some fell on rocky ground where there was not much earth. Now because it had no depth of soil, it sprang up at once; but when the sun rose it was scorched, and withered away because it had no root. Some fell among thorns, and the thorns sprang up and choked it. But some fell on good soil, and bore a crop, some a hundredfold, some sixty, some thirty. He who has ears, let him hear!”

Now when his disciples came up to him, they said, “Why do you speak to them in parables?”

Jesus answered:

“To you it has been granted to understand the mysteries of the kingdom of heaven; but to them it has not been granted. For whoever holds, to him shall more be given, and he shall have abundance; but whoever does not hold, from him shall be taken away even what he holds. This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. And in them is being fulfilled that prophecy of Isaiah which says:

“*‘Hearing you will hear and not understand;
Seeing you will see and not perceive;
For the heart of this people is made fat,
Their ears are dull of hearing;
Their eyes, too, have they closed,
Lest some day their eyes should perceive,
And their ears should hear,
And their heart should understand and turn,
And I should heal them.’*

“But happy are your eyes, because they see, and your ears, because they hear. In solemn truth I tell you that many prophets and holy men have longed to see what you are looking upon, and have seen it not, and to hear what you are hearing, and have not heard it.

“Listen then, to the parable of the sower. Whenever any one hears the message of the kingdom, and does not understand it, the Evil One comes and snatches away what was sown in his heart. This is the seed sown by the wayside. And the seed sown upon rocky ground is he who hears the word, and at once receives it with joy. But he has no root

in himself; he continues for a time, but when trouble arises, or persecutions, on account of the word, at once he stumbles and falls. And the seed sown among thorns is he who hears the word, but the anxieties of the age and the deceitfulness of riches choke the word, and it becomes unfruitful. But the seed sown in good soil is he who hears the word and understands it, who indeed bears fruit, and makes now an hundredfold, now sixty, now thirty."

He told them another parable:

"The kingdom of heaven," he said, "is like the man who sowed good seed in his field; but while men were asleep his enemy came and sowed tares among his wheat and went away. And when the blade shot up and formed the wheat-kernel, the tares also appeared. The slaves of the owner went to him and said:

"'Was it not good seed, sir, that you sowed in your field? From whence then, do you get tares?'

"'It is an enemy who has done this,' he answered.

"The slaves said to him, 'Do you want us to go and collect them?'

"'No,' he answered, 'for fear lest while you are collecting the tares, you at the same time pull up the wheat. Let both grow together until harvest, and at harvest-time I will tell the reapers first to gather the tares and tie them in bundles for burning, but to bring all the wheat into my store-house.'"

He set forth to them another parable, saying:

"The kingdom of heaven is like a mustard-seed which a man took and planted in his field. This is indeed the smallest of seeds, but when it is grown it is greater than any herb, and becomes a tree so

that the winged things of the sky come and roost in its branches."

He told them another parable. He said,

"The kingdom of heaven is like leaven which a woman took and hid in three measures of flour until the whole was leavened."

Jesus told all this to the crowd in parables; indeed he never spoke to them except in parables, in fulfilment of the word spoken by the prophet,

I will open my mouth in parables,

I will utter things kept secret since the foundation of the world.

After he had sent the people away and gone into the house, his disciples came to him and said,

"Explain to us the parable about the weeds in the field."

"The sower of the good seed," he answered, "is the Son of man; the field is the world; the good seed is the sons of the kingdom; the weeds, the sons of the Evil One. The enemy who sows the weeds is the devil. The harvest is the end of the age. The reapers are the angels. Just as the weeds are collected together and burnt with fire, so will it be at the end of the age. The Son of man will send forth his angels, and they will gather out of his kingdom all hindrances, and whoever practises iniquity, and will throw them into the fiery furnace. There will be the weeping and the gnashing of teeth. And then will the just shine forth like the sun in the kingdom of their Father. Let him who has ears to hear, listen!

"The kingdom of heaven is like a treasure buried in the ground, which a man finds but buries again,

and then in his joy goes and sells all that he has and buys that land.

“Again, the kingdom of heaven is like a merchant in search of beautiful pearls. When he finds one of great price, he goes away and sells everything he has and buys it.

“Again, the kingdom of heaven is like a net that was cast into the sea and gathered fish of every kind. When it was full they hauled it upon the beach, and sat down and sorted the good fish into baskets, but threw the worthless fish away. So will it be at the end of the age. The angels will go forth and separate the wicked from the righteous, and fling them into the furnace of fire. There will be the weeping and the gnashing of teeth.

“Have you understood all this?” he asked.

“We have,” they answered him.

“Then,” said he, “every scribe who has been instructed in the kingdom of heaven is like a householder who brings out of his storehouse new things and old.”

—*Matt. 13: 1-52; Mark 4: 1-34; Luke 8: 4-16.*

A Story of a Visit to Jerusalem Told by John

After this there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem a pool near the Sheep-gate, called in the Hebrew, Bethesda. It has five colonnades. In these there used to lie a great crowd of sick people—blind, lame, paralyzed. And there was one man there for thirty-eight years in his infirmity. When Jesus saw him

lying there, and knew that he had been there a long time, he said to him,

“Do you want to get well?”

“Sir,” answered the sick man, “I have no man to put me into the pool whenever the water is troubled; and while I am trying to come, some one else steps down before me.”

“Rise,” said Jesus, “take up your bed and go walking away.”

Instantly the man became well, and he took up his bed and started to walk. Now it was Sabbath on that day; so the Jews kept saying to the man who had been cured:

“It is the Sabbath Day; it is not lawful for you to carry your bed.”

He replied,

“The man who healed me told me to take up my bed and walk.”

“Who is it,” they asked, “that said to you, ‘Take up your bed and go walking away’?”

But he who had been healed did not know who it was, for Jesus had moved away, as there was a crowd in that place. Afterward Jesus found him in the temple, and said to him:

“Look! You have become well. Do not go on sinning, lest a worse thing befall you.”

The man went and told the Jews that it was Jesus who had made him well; and because of this the Jews began to persecute Jesus, because he had done it on the Sabbath. But he answered them,

“My Father has continued working until now, and I am working, too.”

For this reason the Jews continued to seek the

more eagerly to put him to death, because not only was he breaking the Sabbath, but he was actually speaking of God as his own Father, thus making himself God's equal. So Jesus answered them in these words:

“In solemn truth I tell you that the Son cannot do anything of himself, except what he sees the Father doing; for whatever he does, that the Son does also. For the Father loves the Son, and shows him everything that he himself is doing. And greater deeds than these will he show him, that you may wonder. For just as the Father raises the dead and makes them alive, even so the Son makes whom he will alive. The Father indeed does not judge any one, but has given all judgment to the Son, in order that all may honor the Son even as they honor the Father. He who does not honor the Son, does not honor the Father who sent him.

“I tell you solemnly that he who listens to my message and believes Him who sent me, has eternal life. He will not come under condemnation, but has passed out of death into life. Solemnly I tell you that the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and those who hear shall live. For as the Father has life in himself, so also has he granted to the Son to have life in himself. And he has given him authority to pronounce judgment, because he is Son of man. Do not wonder at this, because an hour is coming in which all who are in their graves will hear his voice and will come forth; those who have done good into a resurrection of life, and those who have practised evil to a resurrection of condemnation.

“I can of my own self do nothing. As I listen, I judge, and my judgment is just, because I am not seeking my own will, but the will of Him who sent me. If I bear testimony concerning myself, my testimony is not valid. Another bears testimony to me, and I know that the testimony which he bears concerning me is valid.

“You yourselves sent to John, and he has been and is a witness to the truth. (Though for myself I accept no witness from man; I only mention this that you may be saved.) That man was the Lamp—burning and shining—and you were willing for a time to rejoice in his light.

“But I have testimony greater than that of John; for the work which the Father has given me to bring to completion—the work which I am doing—bears testimony concerning me, that the Father has sent me. And the Father who sent me has himself borne testimony concerning me. None of you has heard his voice at any time or seen him, nor had his word dwelling within you, because you do not believe him whom he sent.

“You are searching the Scriptures because you suppose that in them you have eternal life; and though these are they that bear witness concerning me, you will not come to me that you may have life. I am not receiving honor from men, but I know you, that you have not the love of God in yourselves. I am come in the name of my Father, and you do not receive me. If another comes in his own name, him you will receive. How can you believe when you receive glory from one another, and have no desire for the glory which comes from the

only God? Do not imagine that I shall accuse you to the Father. Moses is your accuser, on whom you build your hopes. For if you believed Moses you would believe me, for he wrote about me. And if you do not believe his writings, how will you ever believe my words?"

—*John 5: 1-47.*

The Jews were amazed. They said,

"How does this fellow know the sacred writings, when he has never learned them?"

In reply Jesus said to them:

"My teaching is not mine, but is His who sent me. If any one wills to do God's will he shall know concerning my teaching, whether it is from God, or I speak on my own authority. The man who speaks on his own authority is always seeking his own glory. But one who is eager for the glory of Him who sent him, he is true, and there is nothing false about him. Did not Moses give you the Law? Yet none of you is keeping the Law. Why are you seeking to kill me?"

The crowd answered:

"You have a demon! Who is trying to kill you?"

Jesus answered them:

"There was one thing I did, and you are all amazed. Consider, therefore, Moses has given you circumcision—not that Moses originated it, but the fathers—and you are accustomed to circumcise a child even on the Sabbath. If a child receives circumcision on the Sabbath, in order that the Law of Moses may not be broken, how can you be angry with me because I have made a man sound and

well on the Sabbath? Do not judge according to appearance. Judge justly."

—*John 7: 15-24.*

Jesus' Great Sermon on the Mount

The Constitution of the Kingdom of Heaven

[In this he repeats much of the matter given in his inaugural sermon after the choosing of the Twelve.]

When he saw the crowds, he went up the mountain, and when he had seated himself, his disciples came to him, and opening his lips he began to teach them, saying:

"Blessed are the poor in spirit, for the kingdom of heaven is theirs.

"Blessed are those who mourn, for they will be comforted.

"Blessed are the gentle, for they will inherit the earth.

"Blessed are those who hunger and thirst for righteousness, for they will be completely satisfied.

"Blessed are the merciful, for they will obtain mercy.

"Blessed are the pure in heart, for they will see God.

"Blessed are the peacemakers, for they will be called sons of God.

"Blessed are those who have been persecuted in the cause of righteousness, for theirs is the kingdom of heaven.

"Blessed are you when they shall revile you, and persecute you, and say all manner of evil against you falsely, for my name's sake. Rejoice and exult

in it, because your reward is great in the heavens; for so did they persecute the prophets before you.

“You are the salt of the earth; but if the salt shall lose its savor, in what way shall it be salted? It is henceforth good for nothing but to be thrown out and trodden under foot of men. You are the light of the world. A city built on a hilltop cannot be hid; nor do men light a lamp, and put it under the bushel, but on the lamp-stand, and it gives light to all who are in the house. So let your light shine before men that they may see the good you do, and give glory to your Father who is in heaven.

“Do not suppose that I am come to destroy the Law or the Prophets. I am come not to destroy, but to fulfil. In solemn truth I tell you that until heaven and earth pass away, not an iota, not a comma, will pass from the Law until all has taken place. So whoever breaks one of these least commandments, and teaches others to break them, will be called least in the kingdom of heaven. But he who keeps them and teaches them, he will be called great in the kingdom of heaven. For I assure you that unless your righteousness exceed that of the Scribes and Pharisees, you will not find entrance into the kingdom of heaven.

“You have heard that it was said to the ancients,

“‘*Thou shalt not commit murder,*’ and

“‘*He who commits murder shall be liable to condemnation by the court*’;

but I say to you that he who becomes angry with his brother will be liable to condemnation by the court; and he who says to his brother ‘Raca,’ will be liable to condemnation by the Sanhedrin, while he who

curses his brother will be liable to the Gehenna of Fire.

“If therefore when you are offering your gift upon the altar, and there remember that your brother has a grievance against you, leave there your gift before the altar, and go and make friends with your brother, first of all; then come and offer your gift. Come to terms with your opponent quickly, while you are yet with him on the way [to the court], to prevent your opponent from handing you over to the judge, and the judge to the jailer, and so you be thrown into prison. I tell you truly that you would certainly not get out from there until you had paid back the last cent.

“You have heard that it was said,

“*‘Thou shalt not commit adultery.’*

But I say to you that whoever looks with lust at a woman has already committed adultery with her in his heart. And if your eye, your right eye, entices you to sin, pluck it out and cast it from you. It is better for you to lose one of your bodily organs than for your whole body to be cast into the pit. And if your right hand entices you into sin, cut it off and cast it from you; for it is better for you to lose one of your bodily organs, than to have your whole body go down into the pit.

“It was also said,

“*‘Whoever divorces his wife must give her a bill of separation.’*

But I tell you that any one who divorces his wife, except on the ground of unchastity, makes her an adulteress, and whoever marries her when so divorced, commits adultery.

“Again you have heard that it was said to the men of old,

“*‘You must not forswear yourselves, but must perform your vows to the Lord.’*

But I say to you, swear not at all; neither by the sky, for it is God’s throne; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the Great King. Nor must you swear by your head, since you cannot make one hair white or black. But let your word be simply ‘Yes’ or ‘No’; anything beyond this comes from the Evil One.

“You have heard that it was said,

“*‘An eye for an eye, a tooth for a tooth.’*

But I tell you not to retaliate the injury; but whoever strikes you on the right cheek, turn the other to him also; and if any one wants to go to law with you and takes away your coat, let him take your cloak also. Whoever impresses you to go one mile, go two miles with him. Give to him who asks, and from him who wants to borrow from you, do not turn away.

“You have heard that it was said,

“*‘You shall love your neighbor and hate your enemy.’*

But I say to you, love your enemies, and pray for those who persecute you. So you will become sons of your heavenly Father; for he makes his sun to rise upon sinners as well as saints, and sends rain upon the unjust and the just. For if you love only those who love you, what reward have you? Even the tax-gatherers do that, do they not? And if you

show courtesy to your brother only, what are you doing more than others? Even the Gentiles do that, do they not?

“You then must be perfect, as your heavenly Father is perfect.

“Be careful not to do your good deeds in the sight of men, in order to be observed by them. If you do, you have no reward with your heavenly Father.

“And whenever you give alms, do not sound a trumpet before you as the hypocrites do in the synagogues and streets, in order that men may praise them. In solemn truth I tell you they already have their reward in full.

“But when you give alms, do not let your right hand know what your left is doing, so that your alms may be in secret; and your Father who sees in secret will reward you openly.

“And whenever you pray, do not be like the hypocrites. For they love to stand and pray in the synagogues and on the corners of the avenues, in order that men may see them. In solemn truth I tell you that they already have their reward in full.

“But you, when you pray, go into your own room and shut your door; pray to your Father who is in secret, and your Father who sees in secret will reward you.

“While praying do not say the same words over and over again, as the Gentiles do, for they suppose that by their much speaking they will gain attention. Do not be like them, for your Father knows what you need before you ask him. So pray in this way:

“ Our Father who art in heaven,
May thy name be hallowed,
thy kingdom come,
thy will be done,
On earth, as in heaven.
Give us today
our bread for the day before us;
And forgive us our debts
as we also have forgiven our debtors;
And lead us not into temptation,
but deliver us from the Evil One;
For thine is the kingdom and the power
and the glory. Amen.

“ For if you forgive men their offenses against you, your heavenly Father will forgive you also; but if you do not forgive men their offenses, neither will your heavenly Father forgive you your offenses.

“ When you fast, do not look downcast like the hypocrites; for they disfigure their faces so that it may be apparent to men that they are fasting. In solemn truth I tell you, they already have received their reward. But when one of you fasts, let him anoint his head and wash his face, so that he may not appear to men to be fasting, but to his Father who is in secret; and his Father who sees in secret will reward him.

“ Treasure up for yourselves no treasures on earth, where moth and rust consume, and where thieves break through and steal; but treasure up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves do not break through nor steal. For wherever your treasure is, there will your heart be also.

“The lamp of the body is the eye. Therefore if your eye is sound, your whole body will be well lighted; but if your eye is unsound, your whole body will be darkened. If then the very light within you is darkness, how dense is that darkness!

“No slave can serve two masters, for either he will hate the one and love the other, or he will pay heed to the one and despise the other. You cannot be the slaves both of God and of gold.

“For this reason I say to you, do not be anxious about your life, inquiring what you shall eat or what you shall drink, nor yet for your body, inquiring what you shall wear. Is not your life more than its food, and your body than its clothing? Behold! the birds in the sky! They neither sow, nor reap, nor gather into barns, yet your heavenly Father feeds them; and are not you worth more than they? Which one of you by being anxious is able to add even one cubit to his stature? Why be anxious then about clothing? Consider the lilies of the field, how they grow. They toil not, neither do they spin. But I say to you that not even Solomon in all his glory was robed like one of these. If God then so clothes the grass of the field, which blooms today, and tomorrow is cast into the oven, will he not much more clothe you, you of little faith? Then do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For all these are things that the Gentiles are eagerly seeking; for your heavenly Father knows that you have need of them all. But continue to seek first his kingdom and his righteousness, and all these things will be added to you. Do not then be anxious about to-

morrow, for tomorrow will bring its own anxieties. Enough for each day are its own troubles."

"Judge not, that you may not be judged, yourselves; for with what judgment you judge, you will be judged, and in what measure you measure, others will measure to you. And why do you look at the mote in your brother's eye, and fail to notice the beam which is in your own eye? Or how will you say to your brother, 'Permit me to remove the mote from your eye,' when, behold, the beam is in your own eye? Hypocrite! First cast out the beam from your own eye, and then you will see clearly how to cast the mote out of your brother's eye.

"Do not give what is holy to the dogs, nor cast your pearls before swine; lest in turn they trample them under their feet, and then turn and attack you.

"Ask, and it will be given you; seek, and you will find; knock, and the door will be opened to you. For every one who asks receives, and he who seeks finds, and to him who knocks the door is opened. What man of you is there who, when his son asks a loaf, will give him a stone? or if his son asks for a fish, will offer him a snake? If you then, evil as you are, know how to give good gifts to your children, how much more will your heavenly Father give good gifts to those who ask him?

"Therefore, everything that you would have men do to you, do you also the same to them; for this is the Law and the Prophets.

"Enter by the narrow gate; for broad is the gate and wide the road that leads to destruction, and many are they who go in by it; but the gate is

narrow and the road is steep, which leads to life, and they are few who find it.

“Beware of false prophets who come to you in sheep’s clothing, but within they are ravening wolves. By their fruits you shall know them. Are grapes gathered of thorns, or figs of thistles? No, every good tree bears good fruit, but a worthless tree bears bad fruit. A good tree cannot bear bad fruit; neither can a worthless tree bear good fruit. Every tree which does not bear good fruit is cut down and cast into the fire. Hence it is by their fruit you will know them.

“Not every one who says to me, ‘Lord, Lord,’ will enter into the kingdom of heaven, but he who does the will of my Father who is in heaven. Many in that Day will say to me,

“‘Lord, Lord, have we not prophesied in your name, and in your name cast out demons, and in your name done many mighty works?’

“Then I will tell them plainly,

“‘I never knew you; depart from me, you workers of iniquity.’

“Every one who hears my words and does them I will liken to a wise man who built his house upon the rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house, but it fell not, for it was founded upon the rock. And every one who hears these words of mine and does them not, I will liken to a foolish man, who built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it.”

Now when Jesus had finished his discourse, the crowds were astounded at his teaching, for he was teaching them as one having authority, and not as their scribes taught them.

—*Matt. chaps. 5 to 7; Luke 12: 22-32; 8: 16-18.*

Ordination of the Twelve Apostles

And when he had called his twelve disciples to him, he gave them power over evil spirits, to cast them out, and to heal every kind of disease and infirmity. These men, the Twelve, Jesus sent forth to preach the Kingdom of God, and to heal the sick. He gave them the following instructions:

“Do not go among the Gentiles, or enter any Samaritan town, but rather be on your way to the lost sheep of the house of Israel. As you go, preach, saying, ‘The kingdom of heaven is at hand.’ Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you have received, freely give. Take no gold or silver or coppers in your purses; not even a bag for the journey, or a change of clothes, or sandals, or even a stick, but a staff only, for the worker is worth his rations.

“Into whatever city or town you enter, inquire for some worthy person there, and stay with him until you leave. When you enter the house, salute it; and if the house is worthy let your blessing rest upon it; but if it be unworthy, let your blessing return to you. And whoever will not receive you or listen to your words, as you go out from that house or that city, shake off the very dust from your feet. I tell you solemnly it will be more tolerable for

Sodom and Gomorrah in the Day of Judgment than for that town.

“Behold, it is I who am sending you forth like sheep among wolves. Be then as wary as serpents and as guileless as doves. But beware of men! For they will give you up to the Sanhedrin, and flog you in their synagogues. And you will be taken before governors and kings for my sake, as a testimony to them and to the Gentiles. But whenever they apprehend you, do not be anxious about how you shall speak or what you shall say; for it will be given you in that very hour what to say. For it will not be you who is speaking, but the Spirit of your Father who speaks in you. And brother will betray brother to death, and a father his child; and children will rise up against their parents and put them to death. You will be hated by all men because of my name; and he who endures to the end will be saved. But when they persecute you in one city, flee to the next. In solemn truth I tell you that you shall not have completed the cities of Israel, before the Son of man comes.

“A pupil is not above his teacher, nor a slave above his master. It is enough for the pupil to fare like his teacher, and the slave like his master. If they have called the Master of the house Beelzebub, how much more the members of his household. So do not fear them; for there is nothing concealed which will not be revealed, nor anything secret which will not become known. What I am telling you in the darkness, do you speak in the light; and what is whispered in your ear, proclaim upon the housetops.

“Do not be afraid of those who kill the body, but cannot kill the soul; but fear rather him who can destroy both soul and body in Gehenna. Are not two sparrows sold for a half-penny? Yet not one of them will fall to the ground without your Father. The very hairs on your head are all numbered. Do not fear! You are of greater value than many sparrows.

“Every one, then, who will confess me before men, I also will confess before my Father who is in heaven. But whoever disowns me before men, I also will disown before my Father who is in heaven. Do not suppose that I am come to bring peace on the earth; I am come not to bring peace, but a sword. For I came to set

“‘a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law; and a man’s own household will be his enemies.’

He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; and he who does not take his cross and follow after me is not worthy of me. He who has saved his life will lose it; and he who has lost his life for my sake will find it.

“Whoever receives you is receiving me, and he who receives me is receiving Him who sent me. Whoever receives a prophet because he is a prophet, will receive a prophet’s reward; and whoever receives a righteous man because he is a righteous man, will receive a righteous man’s reward. And

whoever gives to drink to one of these little ones a cup of cold water only, because he is a disciple, I tell you in solemn truth, he will not lose his reward."

After finishing his instructions to his twelve disciples, Jesus left that place, in order to teach and to preach in the neighboring cities. And they went out and departed, and walked from village to village, preaching the gospel, and that men should repent. And they cast out many demons, and anointed with oil many that were sick, and healed them everywhere.

—*Matt. 10 : 1-42; Mark 6 : 7-13; Luke 6 : 12-19; 9: 1-6.*

Jesus Heals the Centurion's Slave

After he had ended all his sayings in the hearing of the people, he went to Capernaum. Here the slave of a certain [Roman] captain, a man dear to his master, was ill, and at the point of death. So when the captain heard about Jesus, he sent elders of the Jews to him to ask him to come and save his slave. And they, when they reached Jesus, asked him earnestly to do this.

"He deserves that you should do this," they said, "for he loves our nation, and himself has built a synagogue for us."

So Jesus started to go with them, but while he was now not far from the house, the captain sent friends to him with this message:

"Lord, do not trouble yourself, for I am not fit

that you should come under my roof, and so I did not think myself worthy to come to you; but speak the word, and let my man be cured. For I also am a man obedient to authority, and have soldiers under me. And I say to one, 'Go,' and he goes; to another, 'Come,' and he comes, and to my slave, 'Do this or that,' and he does it."

But when Jesus heard this he was astonished, and he turned and said to the crowd that was following him,

"I tell you that not even in Israel have I found faith like that."

And those who had been sent, on returning to the house, found the slave well.

"A great prophet has arisen among us," they said; and "God has visited his people."

And the report of what Jesus had done [the raising from the dead of the widow of Nain's son] went forth throughout Judæa and the surrounding regions.

Luke 7: 1-10, 16, 17; Matt. 8: 5-13.

John's Testimony to Jesus

After this Jesus and his disciples went into the countryside of Judæa, and there he was staying with them and baptizing. John also was baptizing in Ænon, near Salim, because there were many streams there, and people kept coming to receive baptism. (For John had not yet been thrown into prison.) Then some of John's disciples got into a controversy with a Jew in regard to purification; so they came to John and said to him:

“Rabbi, see! The man who was with you on the other side of Jordan, and to whom you yourself have borne testimony, is now baptizing, and everybody is coming to him.”

In reply John said:

“A man cannot obtain anything unless it has been granted to him from heaven. You yourselves are my witnesses that I said, ‘I am not the Christ, but have been sent before him.’ He who has the bride is the bridegroom, but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom’s voice. So then this joy of mine has now complete fulfilment. He must increase, but I must decrease.

“He that comes from above is above all; but one who is of the earth, of the earth he is, and of the earth he speaks. He who comes from heaven is above all. He bears testimony to what he has heard and seen, yet no one receives his testimony. Whoever does receive it has set his seal that God is true. For he whom God sent utters the words of God; for God does not give the Spirit sparingly. The Father loves the Son and has committed everything into his hands. Whoever believes in the Son has eternal life, but he who disobeys the Son will not see life, but the wrath of God abides upon him.”

—*John 3: 22-36.*

Jesus’ Witness to John

John’s disciples brought him word of all these things, and, calling a certain two of his disciples to him, he sent them to Jesus, to say,

“Are you ‘the Coming One,’ or are we to expect another?”

So the men came to Jesus and said,

“John the Baptist sent us to you to ask if you are the Coming One, or if we are to expect another.”

At that moment Jesus was healing many people of diseases and plagues and evil spirits, and to many that were blind he was freely giving their sight. So he answered them:

“Go your way, tell John what you have seen and heard. How the blind are seeing, the lame are walking, the lepers are being cleansed, the deaf are hearing, the dead are being raised, and the poor are hearing the proclamation of glad tidings. And blessed is he who finds no cause of stumbling in me.”

When John’s messengers were gone he began to speak to the crowds about John, saying:

“What went you out to the desert to behold? A reed shaken by the wind? But what went you out to behold? A man clothed in soft robes?”

“Behold, men who are gorgeously dressed and live in luxury are in kings’ palaces.

“But what went you out to see? A prophet? Yes, I tell you, and more than a prophet. This is he of whom it is written:

“‘Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.’”

“I tell you that among all that are born of woman not one is greater than John; yet he that is but little in the kingdom of God is greater than he.”

On hearing this all the people and the tax-gatherers acknowledged the justice of God by being baptized with the baptism of John; but the Pharisees

and lawyers who had refused his baptism, frustrated God's purpose for themselves.

"To what then shall I compare the men of this generation? To what are they like? They are like children sitting in the market-place and calling to one another.

"'We have piped to you,' they say, 'and you have not danced; we have wailed, and you did not cry.'

"For John the Baptist has come eating no bread, and drinking no wine, and you say, 'He has a demon!' The Son of man has come eating and drinking, and you say, 'Behold, a gluttonous man and a winebibber, a friend of publicans and sinners!'

"Nevertheless, wisdom is justified by all her children."

—*Luke 7: 18-35.*

The Responsibility of Privilege

Then he began to upbraid the cities in which most of his mighty works had been done, because they had not repented:

"Woe unto you, Chorazin! Woe unto you, Bethsaida! Because if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented, long ago, in sackcloth and ashes. Moreover, I tell you it will be more tolerable for Tyre and Sidon in the Day of Judgment, than for you.

"And you too, Capernaum! Will you be exalted even to heaven? You will go down to the Place of Death! For if the mighty works had been done in

Sodom which have been done in you, it would have remained until this day. I tell you, it will be more tolerable for the land of Sodom in the Day of Judgment, than for you."

At that time Jesus answered and said:

"I praise thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and wary, and hast revealed them to the children. Even so, Father, for so it seemed good in thy sight.

"Everything has been handed over to me by my Father; neither does any one know the Son, except the Father, nor any one know the Father except the Son, and those to whom the Son chooses to reveal Him. Come unto me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light."

—*Matt. 11: 20-30.*

The Death of John the Baptist

Just then Herod, the Tetrarch, heard of Jesus' fame, and said to his courtiers:

"This man is John the Baptist; he is risen from the dead. That is why miraculous powers are working through him."

For Herod had apprehended John, shackled him, and thrust him into prison on account of Herodias, his brother Philip's wife, because John kept telling him,

"It is not right for you to live with your brother's wife."

So Herodias hated him, and wished to put him to death; but she could not, for Herod was afraid of John because he knew that he was a just and holy man. So he kept him safe. When he listened to John he was much exercised, yet he found pleasure in listening to him.

Then came a convenient day, when Herod on his birthday held a feast for his lords and generals and the leading men of Galilee, at which Salome the daughter of Herodias herself came in and danced. She charmed Herod and his guests.

"Ask me whatever you want," said the king to the young girl, "and I will give it to you."

He even swore to her that whatever she asked, he would give it to her, up to half his kingdom. So she came out and said to her mother, "What shall I ask for?" "The head of John the Baptist," she replied.

So she at once hurried in to the king and made her request.

"I want you," she said, "to give me, without delay, the head of John the Baptist on a charger."

Then the king was exceedingly sorry; yet on account of his oaths and his guests he was unwilling to disappoint her. So he sent at once a soldier of the guard with orders to bring his head. And he went and beheaded John in prison, brought his head on a platter, and gave it to the young girl, and she gave it to her mother. And when his disciples heard of it they came and removed his body, and went and told Jesus.

Now Herod, the Tetrarch, heard of all that was happening; and he was perplexed because people were saying,

"John the Baptist is risen from the dead, and on that account these powers are working in him."

"He is Elijah," said others.

And still others were saying,

"He is a prophet, like one of the old prophets."

But when Herod heard, he said,

"That John whom I beheaded has come back to life; but who is this of whom I am hearing such reports?" And he kept seeking to see him.

When the apostles had come back to Jesus, they told him all the things they had done, and all they had taught. Then he said to them,

"Come apart, yourselves, to a quiet spot, and rest a while."

For there were many coming and going, and they could not get time even to eat. So they sailed away privately to a solitary place. However, many saw them going, and recognized them, and ran together by land from all the neighboring towns, and arrived there first.

So when Jesus landed he saw a vast multitude, and he was moved with compassion for them, because they were like sheep without a shepherd, and he began to teach them many things, and to speak to them of the Kingdom of God, and he healed those that had need of healing.

—*Matt. 14: 1-14; Mark 6: 14-34; Luke 3: 19, 20; 9: 7-11.*

The Miracle Told by All Four of Jesus' Friends

After this Jesus went away across the sea of Galilee (that is, the lake of Tiberias); a great crowd were

following him because they witnessed the signs which he was continually performing among those who were ill. Then Jesus walked up the hill and sat there with his disciples.

But when the crowd learned this they followed him. He received them kindly and spoke to them concerning the kingdom of God, and healed those who needed to be restored to health.

When the day was now far spent, his disciples came to him and said:

"This place is desert, and the day is now far spent. Send the people away so that they may go to the farms and villages about here, and buy themselves something to eat, for they have nothing to eat and we are here in a desert place."

In answer, he said to Philip,

"Where shall we buy bread for these people to eat?"

He said this to test him, for he himself knew what he intended to do.

"Thirty-five dollars worth of bread," answered Philip, "is not enough for them, so that each can take a morsel."

One of his disciples, Andrew, the brother of Simon, said to him:

"There is a little lad here who has five barley loaves and a couple of fish; but what is that among so many?"

"They need not depart," said Jesus, "do you yourselves give them to eat."

"We have nothing here except the five loaves and the two fishes," they replied.

"Bring them here to me," said Jesus.

Then he commanded his disciples to make all the multitude sit down by fifties in a company on the green grass. (There was a great deal of grass in the place.) And they did so, and made them sit down in ranks by hundreds and fifties.

And after taking the five loaves and the two fishes, he looked up to heaven and blessed them. Then he broke the loaves and handed them to the disciples, and the disciples handed them to the crowds.

And they all ate and were fully satisfied.

And when they were satisfied, he said to his disciples,

“Gather up the fragments that are left, so that nothing may be wasted.”

So they gathered them up, and filled twelve baskets with the fragments of the five barley loaves—the broken pieces that were left after they had eaten. So when the people saw the sign which he had performed, they said,

“This is in truth the Prophet who is to come into the world.”

And they that had eaten of the loaves numbered about five thousand men, besides women and children.

—*Matt. 14:13-21; Mark 6:35-44; Luke 9:10-17; John 6:1-15.*

When Jesus perceived that they intended to come and seize him, by force, in order to make him a king, he at once compelled his disciples to get into a boat and go before him to the other side, to Bethsaida, while he sent the multitude away. And his disciples went down to the sea. There they got into

a boat, and started across the sea for Capernaum, and when he had sent the multitude away, he went up again into the mount by himself to pray. When evening came, and the darkness had already fallen, Jesus himself was there alone on the land, and the sea began to rise, because a strong wind was blowing, and the boat was halfway across the sea, buffeted by the waves, for the wind was contrary, and it was now dark, and Jesus had not yet come to them.

—*John 6: 15; Mark 6: 45-47; Matt. 14: 22-24.*

Jesus Walks on the Water

And in the fourth watch of the night he came toward them, walking upon the sea; but when the disciples saw him walking upon the sea, they were terrified.

"It is a phantom," they said, and cried out for fear. But at once Jesus spoke to them,

"Courage," he said, "it is I. Fear not."

Peter answered, "Master, if it is you, bid me come to you upon the water."

"Come," said Jesus.

Then Peter got down from the boat and walked on the water to go to Jesus. But when he saw the wind, he was afraid, and as he began to sink, he cried out, "Master, save me!"

At once Jesus stretched out his hand and caught hold of him, saying to him:

"O little faith! What made you doubt?"

Then as they climbed into the boat the wind grew weary and ceased. And they were utterly astounded, for they had not understood about the

loaves, on the contrary their hearts were hardened; and the men in the boat fell upon their knees before him, saying, "You are, indeed, the Son of God."

Then they crossed over and came to land at Genesaret; and when the men of that country recognized him, they sent into all the country round about, and brought to him all the sick, and kept begging him to let them but touch the tassel of his cloak—and all who touched were completely cured.

—*Matt. 14: 25-36; Mark 6: 48-52.*

Jesus' Discourse on the Bread of Life

The crowd that remained on the other side of the sea had seen that there was only one small boat there, and that Jesus had not gone aboard with his disciples, but that his disciples had gone away by themselves.

So, on the following day, when boats came from Tiberias near the place where they had eaten bread after the Lord had given thanks, they got into the boats themselves, when they saw that neither Jesus nor his disciples were there, and went to Capernaum to look for Jesus.

When they had found him on the other side of the sea, they said to him,

"Rabbi, when did you get here?"

Jesus answered:

"In solemn truth I tell you that you are looking for me, not because you saw miracles [signs], but because you ate of the bread and were filled. Labor not for the food which perishes, but for the food that endures unto eternal life—that food which the

Son of man will give you; for on him the Father—God—has set his seal.”

“What are we to do habitually,” they asked him, “that we may keep working the works of God?”

“This is the work of God,” answered Jesus, “that you believe on him whom He has sent.”

Then they said to him:

“What sign, then, are you performing, so that we may see it and believe in you? What work are you doing? Our fathers ate the manna in the wilderness, as it is written, ‘He gave them bread out of heaven to eat.’”

“In solemn truth I tell you,” said Jesus in reply, “Moses did not give you the bread out of heaven, but my Father does give you the true bread out of heaven; for the bread of God is what comes down from heaven, and gives life to the world.”

“Ah, Sir,” said they, “evermore give us this bread.”

“I myself am the bread of life,” answered Jesus; “he who comes to me shall never hunger, and he that believes on me shall never thirst again. But as I told you, you have seen me, and yet you do not believe. Every one whom the Father gives me will come to me; and him who comes to me I will never reject. For I am come down from heaven, not to do my own will, but the will of Him who sent me. And this is the will of him who sent me, that I should not lose one of all those whom he has given me, but should raise them up at the last day. For this is my Father’s will, that every one who beholds the Son and believes on him, shall have eternal life, and I will raise him up at the last day.”

Then the Jews began to find fault with Jesus, because he said, "I am the bread which comes down out of heaven," and they kept asking:

"Is not this Jesus, the son of Joseph? Do we not know his father and mother? How is it that he now says, 'I have come down from heaven'?"

"Do not find fault with me among yourselves," answered Jesus; "no one can come to me unless the Father who sent me draw him; then I will raise him up on the last day. It is written in the Prophets,

"And they shall all of them be taught of God."

Every one who has listened to the Father and learns from him, comes to me. Not that any one has seen the Father, except the one who is from God; he has seen the Father. I tell you solemnly that he who believes has eternal life.

"I am the bread of life. Your fathers ate the manna in the wilderness; yet they died. This is the bread that comes down from heaven, that one may eat thereof and never die. I myself am the living bread that has come down from heaven. Any one who eats this bread will live forever; and moreover, the bread which I will give is my flesh, given for the life of the world."

Then the Jews began to dispute among themselves, saying,

"How can this man give us his flesh to eat?"

"I tell you solemnly," said Jesus, "that unless you eat the flesh of the Son of man, and drink his blood, you have no life in you. He who feeds upon my flesh, and drinks my blood, has eternal life, and I will raise him up in the last day. For my flesh

is true food, and my blood is true drink. He who feeds upon my flesh and drinks my blood abides in me and I in him. Just as the living Father has sent me, and I live by the Father, so also that man who feeds on me shall live by me.

“This is the bread which came down from heaven; not such as your fathers ate and died, for he who feeds upon this bread shall live forever.”

He spoke these words while in the synagogue, while he was teaching in Capernaum. So many of his disciples, when they heard it, said:

“This teaching is unbelievable! Who can listen to him?”

Jesus, conscious within himself that his disciples were finding fault with him about this teaching, said to them:

“Does this displease you? What then if you were to behold the Son of man ascending to where he was before? The spirit is what gives life; the flesh is of no avail. The words which I have been speaking to you, are spirit and are life. Yet there are some of you who do not believe.”

For Jesus knew from the beginning who they were who did not believe, and who it was who should betray him. So he added,

“This is why I told you that no one can come to me unless it be given him from the Father.”

Therefore many of his disciples drew back and no longer companied with him. So Jesus appealed to the Twelve:

“You also do not wish to leave me, do you?”

Simon Peter answered:

“To whom shall we go, Master? You have words

of eternal life; and we have learned to believe and we know that you are the Holy One of God.”

In reply Jesus said to them:

“Have I not chosen you, the Twelve? And yet even of you one is an enemy.”

Now Jesus was speaking of Judas, the son of Simon Iscariot; for Judas was to betray him, although he was one of the Twelve.

—*John 6: 22-71.*

VI

STORIES OF THE TENDERNESS OF JESUS

Jesus went to the Mount of Olives. At dawn, however, he came back to the Temple, where the people came to him in crowds. He had taken his seat and was teaching them, when the scribes and Pharisees brought a woman who had been caught in the act of adultery. They made her stand in the middle of the court, and said to him:

“Rabbi, this woman has been found in the very act of adultery. Now Moses, in the Law, has commanded us to stone such creatures. But you, what do you say?”

(This they said to tempt him, so that they could bring a charge against him.) But Jesus stooped down, and began to write on the ground with his finger. When they continued to question him, he raised himself and said to them,

“Let the innocent man among you be the first to throw a stone at her.”

Then he stooped down again, and again began to write on the ground. When they heard that, they went out one by one, beginning with the eldest. And Jesus was left behind alone—and the woman in the middle of the court.

Then Jesus raised himself up and said to her:

“Woman, where are they? Has no man condemned you?”

“No one, Sir,” she answered.

“Neither do I condemn you,” said Jesus. “Go, and never sin again.”

—*John 8: 1-11.*

At evening when the sun had set, people came and brought to him all the sick and demon-possessed, and the whole town was gathered at the door. He cured many who were ill with various diseases, and drove out many demons. But he did not allow the demons to speak, because they knew who he was.

—*Mark 1: 32-34.*

One day a leper came to him and besought him as he knelt down to him, saying,

“If you choose, you are able to cleanse me.”

Jesus, moved with compassion, put out his hand and touched him, saying,

“I do choose, be clean!”

The leprosy at once left him, and he was made clean. Jesus immediately sent him away, charging him sternly, and saying:

“See you say nothing to any one; but go your way, show yourself to the priest, and offer for your purification what Moses commanded for a testimony to them.”

But he went out and began to tell every one and to publish it broadcast, so that Jesus could no longer enter any town openly; but he had to remain outside in lonely places, and people kept coming to him from every quarter.

—*Mark 1: 40-45.*

Now it happened that as he went his way to Jerusalem, he passed between Samaria and Galilee. And

as he was going into a certain village ten lepers met him. They stood at a distance and lifted up their voices, saying,

“Jesus, Master, take pity on us.”

Perceiving this he said to them,

“Go and show yourselves to the priests.”

And as they went they were made clean.

Now one of them, as he saw that he was cured, came back, glorifying God in a loud voice, and he fell on his face at the feet of Jesus and thanked him. He was a Samaritan.

“Were there not ten cleansed?” asked Jesus, “but where are the nine? Are there none found to return and give glory to God except this foreigner?”

And he said unto him,

“Rise and go, your faith has healed you.”

—*Luke 17: 11-19.*

At that time Jesus answered and said:

“I praise thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and wary, and hast revealed them to the children. Even so, Father, for so it seemed good in thy sight.

“Everything has been handed over to me by my Father; neither does any one know the Son, except the Father, nor any one know the Father except the Son, and those to whom the Son chooses to reveal Him. Come unto me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

—*Matt. 11: 25-30.*

On leaving that place Jesus went along the shore of the Sea of Galilee; and after climbing a hill, took his seat there. Great crowds came to him bringing the crippled, the blind, the maimed, the dumb, and many others. They laid them at his feet and he healed them; so that the crowd wondered when they saw the dumb speaking, the cripples walking, and the blind seeing. And they glorified the God of Israel.

But Jesus called his disciples to him and said:

“My heart yearns over the crowd, for they have been with me now three days, and they have nothing to eat. I am not willing to send them away hungry, for fear they may faint on the road.”

“In a lonely place like this,” asked the disciples, “where can we get bread enough to satisfy such a crowd?”

“How many loaves have you?” answered Jesus. They replied, “Seven, and a few small fish.”

So when he had summoned the crowd, and seated them upon the ground, he took the seven loaves and the fish, and gave thanks, then he broke them and gave them to his disciples, and the disciples to the crowd. And all ate and were satisfied, and of the fragments that remained they gathered seven large basketfuls. And those who ate numbered four thousand, besides the women and children.

—*Matt. 15: 29-39; Mark 8: 1-10.*

Jesus then left that place, and withdrew into the region of Tyre and Sidon. Behold, there came to him a Canaanite woman of those parts. She wailed loudly, saying:

"Pity me, Lord, thou Son of David! My daughter is possessed of an evil spirit."

But he answered her not a word. Then the disciples came up and kept beseeching him. "Send her away," they said, "because she wails after us."

In reply he said, "I was not sent except to the lost sheep of the house of Israel."

But the woman came and knelt to him and said, "Lord, do help me."

He answered, "It is not seemly to take the children's bread and throw it to the little dogs."

"True, Lord," she said, "but even the little dogs eat the crumbs that fall from their master's table."

Then Jesus answered her: "O woman, great is your faith. It shall be for you even as you desire."

And from that hour her daughter was healed.

—*Matt. 15: 21-28; Mark 7: 24-30.*

And they kept bringing their babies for him to touch them; but when his disciples saw it they began to rebuke them. But Jesus called for the babies.

"Let the little children come to me," he said, "do not hinder them; for of such is the kingdom of heaven. I tell you in solemn truth that whoever will not receive the kingdom of God like a little child, he will never get into it."

So he laid his hands upon them, and departed from that place.

—*Matt. 19: 13-15; Mark 10: 13-16; Luke 18: 15-17.*

Soon afterward he went to a city called Nain, accompanied by his disciples, and a great crowd of people. Now when he drew near the gate of the

city, behold, they were carrying out one who was dead, the only son of his mother, and she a widow. A great crowd accompanied her. And when the Lord saw her, he had compassion on her and said to her,

“Do not weep.”

And he came near and touched the bier; the bearers stopped, and he said,

“Young man, I bid you rise.”

And he who was dead sat up and began to speak; and he gave him to his mother. And awe took hold on them all, and they began to glorify God, saying: “A great prophet has arisen among us;” and, “God has visited his people.”

And the report of what Jesus had done went forth throughout Judæa and the surrounding regions.

—*Luke 7: 11-17.*

And they came to Jericho; and as he was leaving Jericho, and was near it with his disciples and a great crowd who followed him, behold blind Bartimæus, the son of Timæus, and another blind man, sat by the wayside begging. When they heard the crowd passing by they asked what it meant. And they told them,

“Jesus of Nazareth is passing by!”

And when they heard it, Bartimæus began to shout out, saying,

“Jesus, Son of David, take pity on me!”

Those who went ahead began to reprove him and tell him to be still; but he kept clamorously shouting, all the more,

“Jesus, son of David, take pity on me!”

And Jesus stood still and ordered him to be brought to him.

Then they called the blind man, saying to him,
“Courage, rise, he is calling you.”

Bartimæus threw off his cloak, sprang to his feet and came to Jesus.

“What do you want me to do?” said Jesus, addressing him,

“O Rabboni, that I might receive my sight!”

So Jesus, moved with compassion, touched their eyes, saying,

“Go, your own faith has saved you.”

And they saw at once, and began to follow Jesus along the road.

—*Mark 10:46-52; Matt. 20:29-34; Luke 18:35-43.*

“How does it seem to you, when a man has a hundred sheep and loses one of them? Will he not leave the ninety and nine on the hills, to go and search for the one that has strayed? And if he succeeds in finding it, I tell you solemnly that he rejoices over it more than over the ninety and nine that never strayed away. Just so it is not the will of my Father in heaven that one of these little ones should perish.”

—*Matt. 18:12-14.*

“See to it that you never despise one of these little ones, for I tell you that in heaven their angels always behold the face of my Father in heaven. For the Son of man is come to seek and to save that which was lost.”

—*Matt. 18:10, 11.*

Now there arose a dispute among them as to which one of them was greatest. And Jesus, who knew the dispute that was in their hearts, took a young child, and placed him by his side; then he said to them:

“Whoever shall receive this little child in my name receives me; and whosoever shall receive me receives him that sent me. For it is the lowliest among you all who is great.”

—*Luke 9: 46-48.*

Again he left the region of Tyre, and passed through Sidon to the Sea of Galilee, crossing the District of the Ten Towns. And they brought to him a deaf man who stammered, and begged him to lay his hands upon him. So Jesus took him aside from the crowd, by himself, and put his finger in the man's ears, and moistened his tongue with saliva; then looking up to heaven with a sigh, he said to him, “Ephphatha!” (that is, “Be opened”). And his ears were opened and the bond of his tongue was loosened, and he spoke plainly. Then Jesus charged them not to tell any one, but the more he charged them, the more they published it; and people were amazed beyond measure, saying:

“How successfully he does things! Even the deaf he makes to hear, and the dumb to speak.”

—*Mark 7: 31-37.*

VII

JESUS' TEACHING ON PRAYER

Secret Prayer

“And whenever you pray, do not be like the hypocrites. For they love to stand and pray in the synagogues and on the corners of the avenues, in order that men may see them. In solemn truth I tell you that they already have their reward in full. But you, when you pray, go into your own room and shut your door; pray to your Father who is in secret, and your Father who sees in secret will reward you.”

—*Matt. 6: 5, 6.*

Reality in Prayer

“While praying do not say the same words over and over again, as the Gentiles do, for they suppose that by their much speaking they will gain attention. Do not be like them, for your Father knows what you need before you ask him. So pray in this way:

The Lord's Prayer

“Our Father who art in heaven,
May thy name be hallowed,
thy kingdom come,
and thy will be done,
On earth, as in heaven.
Give us today
our bread for the day before us;

And forgive us our debts
as we also have forgiven our debtors;
And lead us not into temptation,
but deliver us from the Evil One;
[For thine is the kingdom and the power
and the glory. Amen.]

“For if you forgive men their offenses against you, your heavenly Father will forgive you also; but if you do not forgive men their offenses, neither will your heavenly Father forgive you your offenses.”

—*Matt. 6: 7-15.*

Prayer's Magna Charta

“Ask, and it will be given you; seek, and you will find; knock, and the door will be opened to you. For every one who asks receives, and he who seeks finds, and to him who knocks the door is opened. What man of you is there who, when his son asks a loaf, will give him a stone? or if his son asks for a fish, will offer him a snake? If you then, evil as you are, know how to give good gifts to your children, how much more will your heavenly Father give good gifts to those who ask him? Therefore, everything that you would have men do to you, do you also the same to them; for this is the Law and the Prophets.”

—*Matt. 7: 7-12.*

“But to you who are listening to me I say,
Love your enemies, do good to those who hate you,
Bless those who curse you, pray for those who calumniate you.

“And again I tell you that if two of you on earth symphonize your praying concerning anything for which you have asked, it shall be done for you by my Father in heaven. For wherever there are two or three gathered together in my name, there am I among them.”

—*Matt. 5: 44; Luke 6: 27-35; Matt. 18: 19, 20.*

“The harvest is great, but the laborers are few; therefore beseech the Lord of the harvest to thrust forth laborers into his harvest field.”

—*Matt. 9: 37, 38; Luke 10: 2-4.*

“So be on your guard at all times, praying that you may be worthy to escape all these things that will come to pass, and to take your stand in the presence of the Son of man.”

—*Luke 21: 36.*

He also taught them by a parable how they ought always to pray and never to lose heart.

“There was in a certain town,” he said, “a judge who had neither reverence for God, nor respect for man. In that same town there was a widow who came again and again before him, saying,

“‘Do me justice of my adversary.’”

“For a while he would not, but afterwards he said to himself, ‘Though I have neither reverence for God nor regard for man, yet because this woman annoys me I will give her justice, lest by her continual coming she wear me out.’”

“Listen,” said the Lord, “to what this unjust judge says. And will not God see justice done to his elect who are crying unto him day and night,

even if he seems to delay helping them? I tell you that he will quickly see justice done to his elect! Nevertheless, when the Son of man comes, will he find faith upon the earth?"

Moreover he spoke this parable to some who trusted in themselves because they were righteous, and looked down upon the rest:

"Two men were going up to the Temple to pray; the one a Pharisee, the other a tax-gatherer. The Pharisee stood apart and thus began to pray by himself:

" 'O God, I thank thee that I am not like the rest of men, extortioners, rogues, adulterers, or even like this tax-gatherer; I fast twice a week, I pay tithes of all my possessions.'

"But the tax-gatherer, standing far back, would not lift up so much as his eyes to heaven, but kept beating his breast and saying,

" 'O God, be merciful to me, sinner that I am.'

"I tell you that this man went down to his house justified rather than the other; for every one who exalts himself shall be humbled; but he who humbles himself shall be exalted."

—*Luke 18: 1-14.*

"If your faith," answered Jesus, "were like a grain of mustard-seed, you would say to this tree, 'Tear yourself up and be planted in the sea,' and it would obey you."

—*Luke 17: 6.*

The Lord's Prayer

It happened that he was praying in a certain place, and when he stopped, one of his disciples said to him,

“Master, teach us to be praying, just as John taught his disciples.”

So he said to them: “When you are praying, say,

“Father, hallowed be thy name;

May thy kingdom come,

Give us day by day our bread for the coming day;

Forgive us our sins; for we also ourselves forgive every one who has offended us;

And bring us not into temptation.”

—*Luke 11: 1-4.*

Persistent Prayer

He also said to them:

“Suppose you have a friend and you go to him at midnight, and say to him, ‘My friend, lend me three loaves of bread, for a friend of mine is come to me from a journey, and I have nothing to set before him.’

“And he from indoors shall answer: ‘Do not pester me. The door is now closed, and my children are with me in bed. I cannot rise and give to you.’

“I tell you that, though he will not rise and give to him because he is his friend, yet because of his importunate persistence he will rise and give him whatever he needs.”

—*Luke 11: 5-8.*

Ask, Knock, Seek

“So I say to you:

“Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For

he that asks receives, and he who seeks finds, and to him who knocks the door will be opened.

“What father is there among you who, if his son asks for a loaf, will give him a stone? Or if he asks for a fish, will give him instead a serpent? Or, if he asks for an egg, will offer him a scorpion? If you give good gifts to your children, how much more will your Father who is in heaven give the Holy Spirit to those that ask him!”

—*Luke 11: 9-13.*

(See also Sermon on Mount, p. 75.)

Take Hold on God's Faithfulness

Now every evening he used to go outside the city; and as they [he and his disciples] were passing along in the morning, they saw the fig tree already withered from the root. Then Peter remembered, and exclaimed,

“Look, Rabbi, the fig tree which you cursed is withered up.”

“Take hold on God's faithfulness,” said Jesus to them in reply. “In solemn truth I tell you that if any one shall say to this mountain, ‘Up, and hurl yourself into the sea!’ and shall not doubt in his heart, but on the contrary shall believe that what he says will happen, it will be granted him. That is why I am telling you that whatever you ask for in prayer, believe that you have received it, and it will be yours. And whenever you stand up to pray, forgive, if you have anything against any one, that so your Father also who is in heaven may forgive you your trespasses. But if you do not forgive,

neither will your heavenly Father forgive you your trespasses."

—*Mark 11: 19-26.*

Faith's Mysterious Might

"In solemn truth I tell you that if you have faith and never doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, 'Up, and cast yourself into the sea!' it will be done; and everything that you ask for in your prayers you will have, if you believe."

—*Matt. 21: 21, 22.*

Abiding, the Secret of Prevailing Prayer

"If you abide in me and my words abide in you, ask whatever your will is, and it will be yours. By this is my Father glorified, by your bearing abundant fruit, and so being my disciples. As the Father has loved me, so have I loved you; abide in my love. If you obey my commands you will abide in my love, just as I have obeyed my Father's commands and abide in his love."

—*John 15: 7-10.*

Whatsoever

"Most solemnly I tell you that whatever you ask the Father in my name, he will give you. Hitherto you have asked nothing in my name; ask, and you will receive, that your joy may be full.

"I have told you these things in figures; but the time is coming when I shall no longer speak in fig-

ures, but shall tell you about the Father in plain words. In that day you will pray in my name; and I do not tell you that I shall ask the Father on your behalf; for the Father himself loves you, because you have loved me and have believed that I came forth from God. I came forth from the Father, and am come into the world: again, I am leaving the world, and am going to the Father."

"Ah," said the disciples, "now you are speaking plain language, and not using figures. Now we are sure that you know all things, and have no need for any one to question you; by this we believe that you came forth from God."

"Do you now believe?" said Jesus; "behold the hour approaches and is already come when you will be scattered, each man to his home, and will leave me alone; and yet I am not alone, because the Father is with me. I have said all this to you that in me you might have peace. In the world you will have tribulation, but be courageous; I have overcome the world."

—*John 16: 23-33.*

"Keep watch, all of you, and pray that you may not come into temptation; the spirit is willing, but the flesh is weak."

—*Mark 14: 38; Matt. 26: 41; Luke 22: 40.*

This Kind by Prayer Alone

And on the next day when they were come down from the hill, he came to his disciples and saw a great crowd about them and the scribes disputing

with them. And as soon as they saw him the people were astonished and ran up to greet him. He asked them:

“What were you discussing with them?”

Then there came a man kneeling down to him, crying out, “Master, I have brought to you my son, who has a dumb spirit. I beseech you to look upon my son, for he is my only child. Have pity on him, for he is an epileptic and sore distressed. Often he falls into the fire and often into the water, and again he foams at the mouth, and grinds his teeth, and is wasting away. I begged your disciples to cast it out, but they could not.”

“O unbelieving and perverse generation,” replied Jesus. “How long must I be with you? how long must I be patient with you? Bring him to me.”

So they brought the boy to him, and when he saw Jesus, the spirit at once convulsed him, and he fell to the ground and wallowed, foaming at the mouth. Then Jesus asked the father,

“How long has he been like this?”

“From childhood,” he answered; “and often it has thrown him into the fire and into the water, to destroy him; but if you can do anything, take pity on us and help us.”

Jesus said to him:

“‘If you can’! All things can be for one who believes.”

The boy’s father with a cry, said instantly:

“I do believe; help my unbelief.”

And when Jesus saw that a crowd came running together, he rebuked the unclean spirit:

“You dumb and deaf spirit,” he said, “come

out of him, I command you, and never enter him again."

So with a loud shriek it came out, after throwing the boy into convulsion after convulsion. The boy looked like a corpse, so that most of them said that he was dead. But Jesus took him by the hand and lifted him up, and he stood up.

When Jesus had gone into the house, his disciples asked him in private,

"Why could not we cast it out?"

"This kind can only be cast out by prayer," he replied.

And they were all awe-struck at the mighty power of God. But while they were all marveling at what he was doing he said to his disciples:

"Let these words sink into your ears, for the Son of man is about to be betrayed into the hands of men."

But they did not understand this saying; and it was hidden from them so that they perceived it not, and they were afraid to ask him about this saying.

—*Luke 9:37-43; Mark 9:14-29; Matt. 17:14-21.*

Jesus' Practise of Prayer

And when it was daybreak he left the town, and went away to a solitary place; and the crowd kept seeking him. Coming at length upon him, they attempted to detain him so that he should not leave them. But he said to them:

"I must preach the gospel of the kingdom of God to the other towns also; for that is what I was sent to do."

So he continued to preach in the synagogues of Galilee.

—*Luke 4: 42-44; Mark 1: 35.*

It happened about that time that he went out into the mountain to pray. He continued all night in prayer to God. And when day dawned he called his disciples, and from among them he selected twelve, whom also he called Apostles [missionaries].

—*Luke 6: 12, 13.*

But all the more the report about him continued to spread; and great crowds began to come together to hear him, and to be healed of their infirmities. But Jesus himself habitually withdrew into solitary places, and there used to pray.

—*Luke 5: 15, 16.*

Then the young children were brought to him, that he might lay his hands on them and pray.

—*Matt. 19: 13; Luke 18: 15; Mark 10: 13.*

Then he directed them to make all sit down by companies on the green grass. And they sat down like beds in a garden, by hundreds and by fifties. Then he took the five loaves and the two fishes, and looking up to heaven he blessed, broke the loaves in pieces, and kept giving to the disciples to distribute. The two fish also he divided to them all. All ate and had enough; and they carried away broken fragments of bread and of fish, enough to fill twelve baskets. Those who ate the bread were five thousand adult men.

—*Mark 6: 39-44; Matt. 14: 19-21; Luke 9: 16, 17.*

About eight days after this it happened that Jesus took Peter, James, and John, and went up on the mountain to pray. And as he was praying the appearance of his countenance became different, and his clothing became white and dazzling.

—*Luke 9: 28, 29.*

Now it happened that while he was praying by himself, the disciples were with him, and he asked them a question.

—*Luke 9: 18.*

After he had sent the crowds away, he went up into the mountain alone, to pray. When night came he was there alone.

—*Matt. 14: 23.*

At one time he was praying and when he arose from his knees, one of his disciples said to him, "Master, teach us to pray."

—*Luke 11: 1.*

In that same hour he thrilled with joy in the Holy Spirit.

"I praise thee, Father, Lord of heaven and earth," he said, "for hiding these things from the wise and prudent, and for revealing them to babes. Yea, Father, for so it was well pleasing in thy sight! All things have been delivered to me by my Father, and no one knows who the Son is except the Father; and who the Father is except the Son, and he to whom the Son wishes to reveal him."

And turning to his disciples he said privately:

"Blessed are the eyes that see what you see! For

I tell you that many prophets and kings have longed to see what you see, and have seen it not; and to hear what you hear, and have heard it not."

—*Luke 10: 21-24; Matt. 11: 25-27.*

Then they rolled the stone away; and Jesus lifted up his eyes and said:

"Father, I thank thee that thou hast listened to me. And I knew that thou art ever listening to me, but for the sake of the crowd who are standing about, I said it, in order that they may believe that thou hast sent me."

When he had said this he cried with a great voice,

"Lazarus, come forth!"

—*John 11: 41-43.*

"Simon, Simon," said the Lord, "behold, Satan has asked to have you all that he might sift you like wheat. But I made supplication for *you* that your own faith may not fail. And you, when you have turned again, must strengthen your brothers."

—*Luke 22: 31, 32.*

Jesus kept saying,

"Father, forgive them, for they do not know what they are doing."

—*Luke 23: 34.*

Now from noon darkness fell upon the whole land, until three o'clock in the afternoon. But at three o'clock Jesus cried out in a loud voice,

"*Eli, Eli, Lama Sabachthani?*" (That is to say, "My God, my God, why hast thou forsaken me?")

—*Matt. 27: 45, 46.*

It was now about the sixth hour, and a darkness came over the whole land until the ninth hour. And the sun was darkened, and the curtain of the sanctuary in the temple was torn in two. Then with a loud cry, Jesus said,

"Father, into thy hands I commend my spirit!"

And after uttering these words, he yielded up his spirit.

—*Luke 23: 44-46.*

Known as He Says the Blessing

So he went in to stay with them. But as he sat down with them, and took bread, and had blessed and broken it, and was handing it to them, their eyes were opened, and they recognized him, and he vanished out of their sight.

"Were not our hearts burning within us," they said to each other, "while we were talking with him on the way, and he was opening to us the Scriptures?"

—*Luke 24: 30-32.*

Father, Glorify Thy Name

Now there were certain Greeks among those who had come up to worship during the Passover feast; these came to Philip of Bethsaida in Galilee, with a request:

"Sir," they said, "we want to see Jesus."

Philip went and told Andrew. Andrew and Philip went and told Jesus. Jesus answered:

"The hour is come that the Son of man should be glorified. In solemn truth I tell you that except a

kernel of wheat fall into the ground and die, it remains a single kernel; but if it die it bears a great crop. He who loves his life loses it; and he who regards not his life in this world will keep it for eternal life. If any one is ready to serve me, let him follow me; and where I am there shall my servant be also. If any man is ready to serve me, him will my Father honor.

"Now is my soul disquieted. What shall I say? 'Father, save me from this hour'? Nay, for this very cause I am come to this hour. Father, glorify thy name!"

Whereupon there came a voice from heaven, saying,

"I have both glorified it, and will glorify it again."

Then the crowd who stood around and heard it, said,

"It thundered!"

But others said,

"An angel has spoken to him."

"It is not for my sake," answered Jesus, "that the voice came, but for your sakes. Now is a judgment of this world; now will the ruler of this world be driven out.

"And I, if I be lifted up from the earth, will draw all men unto myself."

(In saying this he was signifying by what kind of death he was to die.) Then the people answered:

"We have heard out of the Law that the Christ abides forever. What do you mean by 'The Son of man must be lifted up'? Who is this Son of man?"

"The Light is among you a little longer," answered Jesus. "Walk while you have the Light,

lest darkness overtake you. He who walks in the darkness does not know where he is going. While you have the Light, believe in the Light, so that you may become Sons of Light."

With these words Jesus went away and hid himself from them. But although he had wrought such signs in their presence, still they did not believe in him. So the words spoken by Isaiah, the prophet, were fulfilled:

*Lord, who hath believed our message,
And to whom hath the Arm of the Lord been
revealed?*

This was why they could not believe, because Isaiah said again:

*He hath blinded their eyes and made their hearts
hard,
Lest they should see with their eyes, perceive with
their minds,
And should turn, and I should heal them.*

Isaiah uttered these words because he saw his glory, and he spoke of him. Nevertheless, even among the rulers many believed on him, but did not confess it on account of the Pharisees, for fear lest they be put out of the Synagogue. For they loved the approval of men rather than the approval of God.

Now Jesus, speaking in a loud voice, had said:

"He who believes in me believes not in me, but in Him who sent me; and he who sees me sees him who sent me. Like light am I come into the world, so that no one who believes in me may remain in darkness. And if any one hears my words, and

does not keep them, it is not I who judge him; for I am not come to judge the world, but to save the world. He who rejects me and does not receive my words has indeed a judge. The message which I have spoken, that will judge him in the Last Day, because I have never spoken on my own authority, but the Father himself who sent me gave me commandment what to say and what to speak. And I know that his commandment is eternal life. So whatever I speak, I speak as the Father has told me."

—*John 12: 20-50.*

Christ's High Priestly Prayer

When he had thus spoken, Jesus raised his eyes to heaven and said:

"Father, the hour is come. Glorify thy Son, that thy Son may glorify thee; since thou hast given him authority over all mankind, to give eternal life to all whom thou hast given him. And this is eternal life, to know thee, the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory I had with thee before the world began.

"I have made known thy name to the men whom thou gavest me out of the world. Thine they were, and thou gavest them to me, and they have kept thy word. They know now that whatever thou hast given me was from thee; for I have given them the words which thou gavest me; and they have received

them, and they have believed that thou didst send me. I am praying for them; I am not praying for the world, but for those whom thou hast given me; for they are thine, and all thine are mine, and mine are thine; and I am glorified in them. I am now no longer in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own Name these whom thou hast given me, that they may be one as we are one. While I was with them I kept them by the power of thy name which thou hast given me. I guarded them, and none of them was lost except the son of perdition, that the Scripture might be fulfilled.

“But now I am coming to thee, and I am speaking these things while I am in the world, so that they may have my joy in all its fulness in themselves. I have given them thy word; and the world has hated them because they are not of the world, even as I am not of the world. I am not asking that thou wilt take them out of the world, but that thou wilt protect them from the Evil One. They are not of the world, even as I am not of the world. Dedicate them in thy truth; thy word is truth. As thou hast sent me into the world, even so I also have sent them into the world. And for their sakes I dedicate myself, that they also may be thoroughly dedicated in the truth.

“Nor do I pray for them alone, but for those also who believe in me through their word, that they may all be one, even as thou, Father, art in me and I in thee; that they also may be in us; in order that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them;

that they may be one even as we are one, I in them and thou in me; that they may be made perfectly one, so that the world may recognize that thou didst send me, and hast loved them as thou hast loved me.

“Father, it is my will that wherever I am these also, thy gift to me, may be with me, that they may see the glory, my glory which thou hast given me, because thou didst love me before the foundation of the world. O righteous Father, though the world knew thee not, I have known thee, and these have known that thou didst send me. And I have declared—and will declare—thy name unto them, that the love with which thou hast loved me may be in them, and that I may be in them.”

—*John 17: 1-26.*

VIII

JESUS' TEACHING ON PROPERTY, RICHES, AND COVETOUSNESS

Then one of the crowd said to him,

"Master, tell my brother to give me my share of our inheritance."

"Man," said he, "who made me a judge or arbitrator over you?" And to the people he said,

"Take heed and guard yourselves from all covetousness, for a man's life does not consist in the abundance of the things which he possesses."

Luke 12: 13-15.

Parable of the Rich Fool

Then he spoke to them in a parable:

"The ground of a certain rich man bore heavy crops. So he debated with himself saying, 'What shall I do? for I have no place in which to store my crops.'

"And he said to himself: 'This is what I will do. I will pull down my barns and build larger ones in which I will store all my wheat and my goods. And I will say to my soul,

"Soul, you have many goods laid up for many years! Take your ease, eat, drink, be merry.'

"But God said to him: 'Foolish man! This very night your soul is wanted! And these things you have prepared, whose shall they be?'

"So is he that lays up treasure for himself and is not rich toward God."

—*Luke 12: 16-21.*

Flowers and Birds Look to God, Why Not We?

Then he said to his disciples:

"For this reason I say to you: Be not anxious for your life, what you shall eat; nor yet your body, what you shall wear. For the life is more than food, and the body is more than clothes. Consider the ravens; they neither sow nor reap; they have no storehouses nor barn. And yet God feeds them. How much more are you worth than the birds? And which of you by taking anxious thought can add a cubit to his height? If then you cannot do even that which is least, why are you anxious concerning the rest?"

—*Luke 12: 22-26.*

Parable on Stewardship

To his disciples he said,

"There was a certain rich man who had a steward, and this steward was accused to him of wasting his property. He called him to him and said:

"'What is this that I hear about you? Render an account of your stewardship; for you can no longer be steward.'

"Now the steward said to himself: 'What shall I do, now that my master is taking away my stewardship? I am not strong enough to dig, to beg I am ashamed. I know what I will do, so that when

I am put out of my stewardship, they may receive me into their houses.'

"So he called to him each of his master's debtors and said to the first, 'How much do you owe my master?'

" 'A hundred measures of oil,' he answered.

"He said to him, 'Take your bill and sit down quickly and write fifty.'

"To a second he said, 'And how much do you owe?'

"The man answered, 'A hundred measures of wheat.'

" 'Here is your bill,' he said, 'change it to eighty measures.'

"And the master praised the unjust steward because he had acted shrewdly; for the sons of this world are in relation to their own generation wiser than the sons of the light.

"And to you I say, Use mammon, dishonest as it is, to make yourselves friends, so that when it shall fail they will welcome you to the eternal tabernacles.

"The man who is faithful in a very little is faithful also in much, and he who is unjust in a very little, is unjust also in much. If therefore you have not been faithful in the unrighteous mammon, who will trust to you the true riches? And if you are not faithful with what belongs to another, who will give you what is your own? No one can be a household servant to two masters; for either he will hate the one and love the other, or he will cling to the one and despise the other. You cannot be the slave both of God and of gold."

Now the Pharisees who loved money listened to all this and they jeered at him. He said to them:

"You are those that justify themselves in the eyes of men; but God knows your hearts; for that which is lofty in the eyes of men is an abomination in the eyes of God.

"The Law and the Prophets lasted until John; since then the gospel of the kingdom of God is preached, and any one presses in. Yet it is easier for heaven and earth to pass away than for one tittle of the law to fail."

—*Luke 16: 1-17.*

Parable of Dives and Lazarus

"Now there was a certain rich man who was clothed in purple and fine linen, and made merry every day in splendor. A certain beggar named Lazarus was thrown at his door. He was full of sores, and longingly desired to be fed with the crumbs that fell from the rich man's table. Yes! even the dogs came and licked his sores.

"But in the course of time the beggar died; and he was carried by the angels into Abraham's bosom. The rich man also died, and was buried. And as he was tormented in Hades, he lifted up his eyes and saw Abraham afar off and Lazarus in his bosom.

"And he cried out and said, 'Father Abraham, have mercy on me; and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in anguish in this flame.'

"'Remember, my son,' said Abraham, 'that you had in your lifetime all your good things, and in

the same way Lazarus his evil things; but now here he is comforted, and you are in anguish. But besides all this, between us and you there is a great chasm fixed, so that those who want to cross from here to you cannot, nor can those who would cross from you to us.'

" 'I beg of you then, father,' he said, 'send him to my father's house. For I have five brothers. Let him earnestly warn them, lest they too come to this place of torment.'

" But Abraham said, 'They have Moses and the Prophets, let them listen to them.'

" 'Nay, Father Abraham,' he said, 'but if some one went to them from the dead they would repent.'

" 'If they will not listen to Moses and the Prophets,' said Father Abraham, 'neither will they be persuaded if one should rise from the dead.' "

—*Luke 16: 19-31.*

Zaccheus Finds the Way

So he entered Jericho and was passing through the town. There was a man there, called Zaccheus, who was a chief of the tax-gatherers, and was wealthy. And he kept trying to see what sort of a man Jesus was; but he could not see because of the crowd, because he was short. So he ran on before him and climbed up into a sycamore tree to see him; for he was about to pass that way.

As soon as Jesus came to the place, he looked up and said to him,

" Come down quickly, Zaccheus, for today I must stay at your house."

He made haste to climb down, and received him joyfully. When they all saw it, they began to complain, saying,

"He has gone in to lodge with a man who is a sinner."

But Zaccheus stood up and said to the Lord,

"I give half my property to the poor, Lord, and if I have defrauded any man of anything I am restoring it to him fourfold."

"Today is salvation come to this house," said Jesus, "since Zaccheus here is a son of Abraham. For the Son of man is come to seek and to save the lost."

—*Luke 19: 1-10.*

The Parable of the Pounds

As they were listening to his words he added this parable, because he was near to Jerusalem and they thought that the kingdom of God was immediately to appear. So he said:

"A certain nobleman went abroad to receive for himself royal power and to return. And he summoned ten slaves of his, and gave them ten pounds, and said to them,

"'Trade with these until I come.'

"But his fellow citizens hated him, and sent a deputation after him to say, 'We do not wish this man to become our king.' And upon his return, after he had secured the royal power, he ordered the slaves to whom he had given the money to be called in, so that he might know what they had gained by trading.

“And the first came before him, saying, ‘Master, your pound has made ten pounds.’

“And he said to him, ‘Well done, good slave! Because you have been faithful in a very little, have authority over ten cities.’

“And the second came and said, ‘Master, your pound has made five pounds.’

“Then he said to him also, ‘You shall be over five cities.’

“And the next came and said: ‘Here, Master, is your pound, which I was keeping safe in a napkin. For I was afraid of you, because you are a hard man. You take up what you did not lay down, and you reap what you did not sow.’

“He said to him:

“‘By your own words I will judge you, you wicked slave. You knew, did you, that I was a hard man, taking up what I did not lay down, and reaping what I did not sow? Then why did you not put my money in the bank, so that at my coming I might have gotten it back with interest?’

“Then to those who stood by, he said, ‘Take the pound from him and give it to him who has ten pounds.’

“‘Master,’ they said to him, ‘he already has ten pounds.’

“‘I tell you that to every one who has it shall be given; and from him who has not shall be taken away even what he has. Howbeit these enemies of mine who were not willing for me to become their king, bring them here, and slay them in my presence.’”

—*Luke 19: 11-27.*

The Widow's Mite

Then Jesus took his seat opposite the treasury and saw people casting their offerings into the treasury, and many rich people were putting in large sums. And he saw that there came a poor widow also who dropped in two little coins worth a cent. On this he called his disciples to him and said:

"Of a truth I tell you that this poor widow has put in more than they all; for these men have all contributed to the offerings of God out of their surplus, but she, out of her penury, contributed all that she had to live on."

—*Mark 12: 41-44; Luke 21: 34.*

The Rich Young Ruler

But look! a certain ruler came running up to him, and kneeling to him, asked,

"Good Master, what good thing shall I do to inherit eternal life?"

"Why do you ask me about what is good?" asked Jesus. "There is but One who is good. But if you want to enter into life, keep the commandments."

"Which commandments?" asked the man.

Jesus replied:

"*'Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Honor thy father and thy mother';* and, *'Thou shalt love thy neighbor as thyself.'*"

The young man answered:

"I have carefully kept them all from my youth up. What yet do I lack?"

Now when Jesus heard this he loved him as he looked on him, and said:

“Yet one thing you lack if you want to be perfect: go, sell your property, give to the poor, and you will have treasure in heaven; and come take up the cross and follow me.”

But when the young man heard this teaching, he went away sorrowful, for he was one who had much property.

Jesus looked at him and said:

“How hard it is for those who have money to enter into the kingdom of God! Why, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.”

“Who then can be saved?” exclaimed his hearers.

“Things that are impossible with men,” he answered them, “are possible with God.”

—*Luke 18:18-27; Matt. 19:16-22; Mark 10:17-27.*

“No slave can serve two masters, for either he will hate the one and love the other, or he will pay heed to the one and despise the other. You cannot be the slaves both of God and of gold.”

—*Matt. 6: 24.*

Out of Work! An Ancient Evil

“For the kingdom of heaven is like a householder who went out at dawn to hire workmen for his vineyard. And when he had agreed with the workmen for two shillings a day, he sent them into his vineyard.

“About nine o’clock he went out and noticed some

other workmen standing idle in the market-place; and he said to them,

“‘Do you also go into the vineyard, and whatever is just I will pay you.’

“So they went. Again at noon, and about three o'clock, he went out and did the same thing. When he went out about five o'clock, he found others standing around, and said to them,

“‘Why have you been standing here idle, all the day long?’

“‘Because no one has hired us,’ they replied.

“He said to them, ‘Do you also go into the vineyard.’

“And when evening came, the lord of the vineyard said to his steward,

“‘Call the workmen and pay them their wages, beginning with the last hired, and ending with the first.’

“When those came who had begun at five o'clock, they received two shillings apiece; and when the first came they supposed that they would get more, but they also received each two shillings. And as they took it they began to grumble against the master of the house:

“‘Those last men,’ they said, ‘have toiled only one hour, and you have made them equal to us who have borne the burden and the burning heat of the day.’

“In reply he said to one of them: ‘My friend, I am doing you no wrong. Did you not agree with me for two shillings? Take your wage and begone! I chose to give to this last man the same as to you. Have I not the right to do what I choose with my

own property? Or is your eye evil because I am generous?’

“So the last shall be first, and the first, last.”

—*Matt. 20: 1-16.*

The Handicaps of Wealth

So Jesus said to his disciples:

“In solemn truth I tell you that a rich man will find it difficult to enter the kingdom of heaven. I tell you again, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven.”

When they heard this the disciples were utterly astounded.

“Who then can be saved?” they exclaimed.

Jesus looked at them:

“With men this is impossible,” he said, “but with God all things are possible.”

Whereupon Peter said to Jesus:

“Look, Master, we have forsaken everything and followed you. Now what shall be our reward?”

And he said to them,

“In solemn truth I tell you that there is no one who, for the sake of the kingdom of God, has left houses, or wife, or brothers, or parents, or children, who will not certainly receive many times as much in this time, and in the age to come eternal life.”

—*Matt. 19: 23-27; Luke 18: 29, 30.*

And Jesus answered, that “In the New Creation, when the Son of man shall sit on the throne of his glory, you also who have followed me will sit on

twelve thrones, to govern the twelve tribes of Israel. And every one who has left houses, or brothers, or sisters, or father, or mother, or children, or lands, for my sake, will receive many times as much, and fall heir to eternal life. But many who are first will be last, and many who are last will be first."

—*Matt. 19: 28-30.*

"Every one, then, who will confess me before men, I also will confess before my Father who is in heaven. But whoever disowns me before men, I also will disown before my Father who is in heaven. Do not suppose that I am come to bring peace on the earth; I am come not to bring peace, but a sword. For I came to set

"a man against his father; a daughter against her mother, a daughter-in-law against her mother-in-law; and a man's own household will be his enemies."

He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; and he who does not take his cross and follow after me is not worthy of me. He who has saved his life will lose it; and he who has lost his life for my sake will find it.

"Whoever receives you is receiving me, and he who receives me is receiving Him who sent me. Whoever receives a prophet because he is a prophet, will receive a prophet's reward; and whoever receives a righteous man because he is a righteous man, will receive a righteous man's reward. And who-

ever gives to drink to one of these little ones a cup of cold water only, because he is a disciple, I tell you in solemn truth, he will not lose his reward."

—*Matt. 10: 32-42; Luke 12: 8.*

Then, summoning the crowd to him with his disciples, Jesus said:

"If any man wishes to come after me, let him renounce self, take up his cross, and follow me. For he who wants to save his life will lose it; but whoever loses his life for my sake will find it. What will it profit a man to gain the whole world and lose his soul? or what shall a man give in exchange for his soul?

"For whosoever is ashamed of me and of my words in this generation, this evil and sinful generation, of him likewise will the Son of man be ashamed when he comes in the glory of his Father with the holy angels."

—*Mark 8: 34-38.*

IX

THE THIRD YEAR'S MINISTRY

Faith Not Formalism

Then some scribes and Pharisees from Jerusalem came to Jesus, saying,

“Why do your disciples keep transgressing the tradition of the elders by not washing their hands before eating?”

“And why do you also keep transgressing the command of God by your tradition?” he asked. “For God said, ‘*Honor your father and mother,*’ and ‘*Let him who reviles father or mother be put to death*’; but you say that whoever tells his father or mother, ‘Whatever of mine might have been of service to you is dedicated to God,’ is in no way bound to honor his father. Thus do you make void the word of God by your tradition! Hypocrites! Well did Isaiah prophesy concerning you, saying:

“*This is a people that honors me with their lips,
But their heart is far from me.
In vain do they worship me,
While they teach doctrines that are the commands
of men.*”

“It is praiseworthy, is it,” he exclaimed, “to reject the command of God that you may keep your tradition! For although Moses said, ‘*Honor your father and mother,*’ and ‘*Let him who curses father*

or mother suffer death,' you say that if a man tells his father or mother, 'This money which otherwise you would have received from me, is Korban' (that is, a thing devoted to God), you exempt him from doing any service for his father or mother. Thus by your tradition which you have handed down you set at naught the word of God; and you do many other things like that."

Then again he called the crowd to him and said:

"Listen to me, all of you, and understand; there is nothing outside a man which by entering in can defile him; but it is what comes from him that defiles him."

After he had left the crowd and gone indoors his disciples began asking him about the parable. Then Peter said to Jesus,

"Explain the parable to us."

He answered,

"Are even you without understanding?"

He said,

"Do you not perceive that nothing whatever from without can defile a man by entering him, because it does not go into his heart, but into his belly, and passes away, ejected from him?"

By these words he pronounced all foods clean.

"What comes out of a man," he continued, "is what defiles him. From within, from the heart of man, proceed evil purposes—fornication, theft, murder, adultery, greed, malice, deceit, wantonness, envy, slander, arrogance, reckless folly—all these wicked things issue from within and defile a man. To eat with unwashed hands does not defile a man."

—*Matt 15: 1-9; Mark 7: 9-23.*

Then his disciples came to him and said, "Do you know that the Pharisees were scandalized when they heard that saying?" He replied:

"Any plant that my heavenly Father has not planted will be uprooted. Let them alone. They are blind men leading the blind; and if one blind man leads another, both of them will fall into a ditch."

—*Matt. 15: 12-14.*

Discerning the Signs of the Times

Then the Pharisees and Sadducees came to him, and in order to test him, asked him to show them a sign from heaven. In answer he said:

"In the evening you say, 'It will be fine weather, for the sky is red as fire'; and at dawn you say, 'It will storm today, for the sky is red and lowering.' You know how to discern the look of the sky, but the signs of the times you cannot read. A wicked and faithless generation is seeking a sign, but no sign shall be given it but the sign of Jonah."

So he left them and went away.

—*Matt. 16: 1-4.*

The Letter Kills, the Spirit Makes Alive

When his disciples reached the other side of the lake, they had forgotten to bring bread. Presently Jesus said to them,

"Take heed and beware of the leaven of the Pharisees."

And they began discussing it among themselves, saying,

“It is because we did not bring any bread.”

When Jesus knew it he said:

“Weaklings in faith! Why are you arguing among yourselves, because you have no bread? Do you not yet understand? Do you not remember the five loaves for the five thousand, and how many basketfuls you took up? Nor the seven loaves for the four thousand, and how many large basketfuls you took up? How is it that you do not perceive that I did not speak to you concerning bread? But beware of the leaven of the Pharisees and Sadducees!”

Then they realized that he had not told them to beware of the leaven, but of the teaching of the Pharisees and Sadducees.

—*Matt. 16: 5-12; Mark 8: 11-21.*

Peter's Great Confession

When Jesus came into the neighborhood of Cæsarea Philippi, he asked his disciples,

“Who do people say that the Son of man is?”

They replied, “Some say ‘John the Baptist’; others, however, say that ‘He is Elijah’; others, ‘Jeremiah,’ or ‘One of the Prophets.’”

“And who do you say that I am?” he asked them.

So Simon Peter answered, “You are the Christ, the Son of the living God.”

“Blessed are you, Simon, Son of Jonah,” said Jesus; “for flesh and blood have not revealed this to you, but my Father who is in heaven! Moreover I say to you that you are Petros (a rock), and on

this petra (rock) I will build my church, and the gates of Hades will not prevail against her. I will give you the keys of the kingdom of heaven; and whatever you bind upon earth will be bound in the heavens, and whatever you loose upon earth will be loosed in the heavens."

Then he enjoined his disciples to tell no one that he was the Christ.

After this Jesus the Christ began to show his disciples how he must go to Jerusalem, and suffer many things at the hands of the elders and chief priests and scribes, and be put to death, and on the third day be raised again. Then Peter took him aside and began to reprove him, saying:

"God forbid, Master! That shall never befall you."

But he turned and said to Peter:

"Get behind me, Satan! You are a stumbling-block to me, because you are not intent on what pleases God, but what pleases men."

—*Matt. 16: 13-23.*

Conditions of Discipleship

Then Jesus said to his disciples:

"If any man wishes to come after me, let him renounce self, take up his cross, and follow me. For he who wants to save his life will lose it; but whoever loses his life for my sake will find it. What will it profit a man to gain the whole world and lose his soul? or what shall a man give in exchange for his soul? For the Son of man is about to come in the glory of his Father, and his angels with him,

and then will he reward each one in accordance with his actions. Solemnly I tell you, some of those who are standing here will not taste death, till they have seen the Son of man coming in his kingdom."

—*Matt. 16: 24-28.*

The Transfiguration

About eight days after this it happened that Jesus took Peter, James, and John, and went up on the mountain to pray. And as he was praying the appearance of his countenance became different, his face shone like the sun and his clothing became white and dazzling as the light. And suddenly there were two men talking with him, who were Moses and Elijah. These appeared in glory and talked about his departure which he was about to accomplish at Jerusalem.

Now Peter and those who were with him were heavy with sleep; but when they were fully awake they saw his glory, and the two men who were standing beside him. And when they were preparing to depart from him, Peter said to Jesus:

"Master, it is good for us to be here; and let us make three tents, one for you and one for Moses and one for Elijah"—not knowing what he was saying. And while he was saying this, there came a luminous cloud and began to overshadow them; and they were awestruck as they entered into the cloud. And a voice came out of the cloud, saying:

"This is my Son, my chosen one; listen to him."

When the disciples heard this, they fell on their

faces and were terrified. But Jesus came to them and touched them, saying,

“Rise, have no fear!”

And when they raised their eyes they saw no one save Jesus only. While they were going down from the mountain, Jesus laid a command on them:

“Speak to no man about the vision,” he said, “until after the Son of man has been raised from the dead.”

And his disciples asked him, saying,

“Why then do the scribes say that Elijah must first come?”

And he answered:

“Elijah is coming, and will restore all things. Nay, I say to you that Elijah has come already, and they did not recognize him, but did to him whatever they chose. Even so the Son of man also is about to suffer at their hands.”

Then the disciples divined that he had been speaking to them about John, the Baptist.

—*Luke 9: 28-36; Matt. 17: 1-13; Mark 9: 2-13.*

Paying the Temple Tax

As they came into Capernaum the collectors of the temple tax came to Peter and asked,

“Does not your Teacher pay the temple tax?”

“Indeed he does,” answered Peter.

But on Peter's entering the house, Jesus forestalled him, saying:

“How does it seem to you, Simon? From whom do earthly kings collect customs or taxes—from their own people, or from aliens?”

And when he replied, "From aliens," Jesus said: "Then their people go free. Nevertheless, that we may not give offense, go to the seaside, throw in your hook; take the first fish that rises, and when you have opened its mouth, you will find a shekel in it. Take it and give it to them for us both."

—*Matt. 17: 24-27.*

The Childlike Are the Greatest

At that hour his disciples came to Jesus and asked him,

"Who is really greatest in the kingdom of heaven?"

When he had called a little child to him, Jesus set him among them, and answered:

"In solemn truth I tell you that unless you turn and become like little children, you will not even enter the kingdom of heaven. Whoever therefore will humble himself like this little child, is greatest in the kingdom of heaven; and whoever receives one such little child for my sake, receives me.

"But whoever shall cause one of these little ones who believe in me to stumble, it would be better for him if a great millstone were hung about his neck, and he were drowned in the depths of the sea.

"Woe unto the world because of such stumbling-blocks! They will surely come, but woe unto each man by whom they come! If your hand or your foot causes you to stumble, cut it off and cast it from you. It is better for you to enter life maimed or crippled, than to keep both hands or both feet

and be cast into the everlasting burning. If your eye keeps causing you to stumble, pluck it out and cast it from you. It is better for you to enter into life with only one eye, than to keep both eyes and be cast into the Gehenna of fire.

“See to it that you never despise one of these little ones, for I tell you that in heaven their angels are always gazing on the face of my Father in heaven. For the Son of man is come to seek and to save that which was lost.

“How does it seem to you, when a man has a hundred sheep and loses one of them? Will he not leave the ninety and nine on the hills, to go and search for the one that has strayed? And if he succeeds in finding it, I tell you solemnly that he rejoices over it more than over the ninety and nine that never strayed away. Just so it is not the will of my Father in heaven that one of these little ones should perish.

“If your brother sins against you, go and show him, between yourself and him alone. If he listens, you have won your brother.

“But if he will not listen to you, take one or two others along, so that by the testimony of two or three witnesses every word may be established.

“If he will not listen to them, tell the church; but if he will not heed the church, let him be to you as a Gentile or a tax-gatherer.

“I tell you all in solemn truth that whatever you forbid upon earth will be forbidden in heaven, and whatever you permit on earth will be permitted in heaven.”

—*Matt. 18: 1-18.*

A Parable of Forgiveness

Just then Peter came to him, and asked him,

"Lord, how often shall my brother sin against me, and I forgive him? till seven times?"

"I do not tell you 'till seven times,'" answered Jesus, "but till seventy times seven. Thus the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. But when he began to settle, one of them was brought before him who owed him fifteen million dollars. And since he was unable to pay, his master ordered him to be sold, and his wife and children and all that he had, toward the payment of the debt. Thereupon his slave threw himself on his knees before him, crying,

"'Have patience with me, and I will pay you all!'

"So then the master pitied his slave, and let him go, and forgave him his debt. But on his way out, that slave met a fellow slave who owed him fifty dollars. Seizing him by the throat, and nearly choking him, he exclaimed,

"'Pay me what you owe me!'

"Then his fellow slave fell at his feet, and besought him, saying,

"'Be patient with me, and I will pay you.'

"But he would not; on the contrary he went and threw him into prison until he should pay the debt. When therefore his fellow slaves saw what had happened, they were very angry; and they went and explained to their master all that had happened. Immediately his master summoned him and said:

"'You wicked slave! I forgave you all that debt

because you implored me. Ought not you also to have had pity on your fellow slave, just as I had pity on you?'

"Then in hot anger his master handed him over to the torturers, until he should pay him all his debt. So will my heavenly Father do to you also, unless from your heart, each one of you forgive his brother."

—Matt. 18: 21-35; Luke 17: 4.

Questions About Divorce

It came about after Jesus had finished these teachings, that he removed from Galilee, and went to that part of Judæa which lay across the Jordan. A great multitude followed him, and he healed them there.

Presently some of the Pharisees came up to him, and made test of him by asking,

"Is it right for a man to divorce his wife for every cause?"

"Have you not read," he answered, "that He who created them from the beginning made them male and female, and said, '*For this cause shall a man leave his father and his mother and shall cleave to his wife; and the two shall be one flesh*'? Thus they are no longer two, but one. Therefore what God has joined together, let not man separate."

They answered, "Why then did Moses command the husband to give her '*a written bill of divorce,*' and so to put her away?"

"Moses," said Jesus, "permitted you to divorce your wives on account of the hardness of your hearts, but from the beginning it was not so. And

I tell you that any man who divorces his wife for any cause except her unfaithfulness, and marries another woman, commits adultery."

"If that is the position of a man in relation to his wife," answered the disciples, "it is better not to marry."

He answered them:

"Not all are accepting this teaching, but only those to whom it has been granted. For there are eunuchs who have been such from birth; others who have been made such by men; and others who have made themselves eunuchs for the sake of the kingdom of God. He who is able to receive this, let him receive it."

—*Matt. 19: 1-12.*

The Feast of Tabernacles

(Declarations of his mission, and conflicts with the authorities.)

After these things Jesus continued to travel about in Galilee, for he did not wish to go about in Judæa, because the Jews kept trying to kill him. When the time of the Jewish feast of Tabernacles drew near, his brothers said to him:

"Leave here and go into Judæa, so that your disciples also may behold the works which you are doing. For no one ever does anything in secret if he himself seeks to be known publicly. If you are performing these signs, show yourself openly to the world."

For even his own brothers did not believe in him.

"My time is not yet come," said Jesus, "but your

time is always at hand. The world cannot hate you, but me it does hate, because I am bearing testimony against it, that its ways are wicked. Do you go up to the feast. I am not yet going up to this feast, because my time is not yet fully come."

After saying this, he remained in Galilee; but after his brothers had gone up to the feast, then he went too—not openly; but as it were in secret. The Jews meanwhile kept looking for him at the feast, and saying, "Where is he?" and there was much disputing about him among the crowd.

Some would say, "He is a good man."

Others: "No! he is misleading the people."

No one, however, was speaking openly about him, for fear of the Jews.

But when it was already the middle of the feast, Jesus went up to the Temple and began to teach. The Jews were amazed. They said,

"How does this fellow know the sacred writings, when he has never learned them?"

Then some of the men of Jerusalem were saying:

"Is not this the man they are seeking to kill? And look! he is speaking boldly and they are saying nothing to him. Can it possibly be that the rulers have really discovered that he is the Christ? But we know this man and where he is from; but when the Christ comes no one will know where he comes from."

So Jesus cried aloud as he was teaching in the temple, and said:

"You both know me and you know where I am from; and I am not come on my own authority, but He who sent me is trustworthy, and him you do

not know. But I know him, because I am from him, and he sent me."

Then they kept seeking to arrest him, but no man laid hands on him, because his hour was not yet come. But many of the crowd believed on him and began to say,

"The Christ, when he comes, will he do more signs than this man has done?"

The Pharisees heard the crowd muttering these things about him, and the high priests and Pharisees sent officers to arrest him. Then Jesus said to them:

"Still for a little longer I am with you, and then I am going my way to Him who sent me. You will search for me and will not find me, and where I am you cannot come."

Then the Jews said to one another:

"Where does this fellow intend to go, so that we shall not find him? He is not intending to go to the Dispersion among the Greeks and to teach the Greeks, is he? What does he mean by saying, 'You will seek me and you will not find me,' and 'Where I am you cannot come'?"

Now on the last day, that great day of the feast, Jesus stood up and cried in a loud voice:

"If any man thirst let him come to me and drink. From the heart of him who believes in me will flow, as the Scripture said, rivers of living water."

Now he said this concerning the Spirit whom those who believed in him should receive. For the Spirit was not yet given, because Jesus had not yet been glorified.

Some of the crowd who had been listening to these discourses began to say,

“Without doubt this man is the Prophet.”

Others kept saying,

“He is the Christ.”

But others were saying:

“Surely the Christ is not to come out of Galilee, is he? Does not the Scripture say that the Christ is coming of the descendants of David, and from Bethlehem, David's town?”

So a division arose in the crowd concerning him. Some of them wished to apprehend him, but no one laid hands on him.

Then the officers returned to the chief priests and Pharisees, and they asked them,

“Why have you not brought him?”

The officers answered,

“Never yet did a man speak like this man.”

The Pharisees answered:

“Surely you have not been led astray, have you? Not one of the rulers has believed on him, has he? nor one of the Pharisees? As for this mob who do not understand the Law, they are accursed!”

Nicodemus, one of their number, he who had formerly visited Jesus, said to them,

“Our law does not condemn the accused, does it, before hearing his defense, and finding out what he is doing?”

In answer they said to him:

“You yourself are not from Galilee, are you? Search for yourself, and see that from Galilee arises no prophet.”

Then they departed each to his own house.

—*John 7: 1-53.*

Jesus, the Light of the World

Once more Jesus addressed them.

"I am the Light of the world," he said; "He who follows me shall not walk in the darkness, but he shall have the Light of Life."

Then said the Pharisees to him:

"You are bearing testimony to yourself; your testimony is not true."

In reply Jesus said to them:

"Even if I do bear testimony concerning myself, my testimony is true, because I know where I have come from and where I am going. But you do not know where I have come from, or where I am going. For you are judging according to the flesh. I am judging no man. Though even if I do judge, my judgment is trustworthy, because I am not alone, but the Father who sent me is with me. And in your Law it is written that the testimony of two men is true. I am one who gives testimony concerning myself, and the Father who sent me gives testimony concerning me."

"Where is your Father?" they asked him.

"You have known neither me nor my Father," answered Jesus. "If you had known me, you would have known my Father also."

He said these words in the treasury, while he was teaching in the temple; yet no one arrested him, because his hour was not yet come.

Then again he said to them:

"I am going away, and you will seek me, and you will die in your sins. Where I am going, you cannot come."

Then the Jews said: "He will not kill himself, will he? Is that why he says, 'Where I am going you cannot come'?"

And he said to them:

"You are from below. I am from above; you are of this world, I am not of this world. That is why I said that you would die in your sins. For if you do not believe that I am He, you will die in your sins."

"Who are you?" then they asked him.

"What I am telling you from the beginning," Jesus answered. "I have many things to say and to judge concerning you. But He who sent me is true, and I speak to the world only those things which I have heard from him."

They did not understand that he meant the Father, so Jesus added:

"When you have lifted up the Son of man, then you will know that I am He; and that I do nothing on my own authority, but that I speak just as the Father has taught me, and he who sent me is with me. He has not left me alone, for I do always the things that please him."

When he spoke in this way, many of the Jews believed in him.

So Jesus spoke to the Jews who had believed him, saying:

"If you abide in my teaching, you are my true disciples; and you will know the truth, and the truth will make you free."

"We are descendants of Abraham," they replied, "and have never been in slavery to any man. What do you mean by saying, 'You will become free'?"

“In solemn truth I tell you,” Jesus replied, “every one who commits sin is a slave. Now the slave does not remain permanently in the household, but the son does remain. So then, if the Son shall set you free, you will be free indeed. I know you are Abraham’s descendants; but you are seeking to kill me, because my teaching has no place in you. I am declaring what I have seen with the Father, and you are acting as you have learned from your father.”

They answered,

“Abraham is our father.”

“If you are Abraham’s children,” said Jesus, “do the deeds of Abraham. But now you are seeking to kill me—a man who has told you the truth which I heard from God. Abraham did not do that. You are doing the deeds of your father.”

“We were not born of adultery,” they said; “we have one Father, God.”

Jesus said to them:

“If God were your Father, you would love me, for I proceeded forth, and am now come from God. I did not come on my own authority, but God himself sent me. How is it that you do not understand what I say? It is because you cannot listen to my message.

“You are of your father, the devil, and you want to do what your father desires. He was a man-slayer from the very beginning; and he has no standing-place in the truth, because truth is not in him. Whenever he utters a lie, he speaks from his nature, for he is a liar and the father of lying. But as for me, it is because I speak the truth to

you that you do not believe me. Which one of you convicts me of sin? Why then, if I am speaking the truth, do you not believe me? He who is from God listens to God's words. For this reason you do not listen, because you are not from God."

In reply the Jews said to him,

"Are we not right in saying that you are a Samaritan, and you also have a demon?"

"I do not have a demon," said Jesus, "but I am honoring my Father, and you are dishonoring me. Yet I am not seeking my own honor. There is One who is seeking it, and He is judge. In solemn truth I tell you that if any one obeys my teaching he shall never behold death."

"Now we know that you have a demon," exclaimed the Jews. "Abraham died, and so did the prophets; and yet you say, 'If any man obeys my teaching he shall never taste death.' You are not greater than our father Abraham, are you? And he died, and the prophets died. Who are you making yourself out to be?"

"If I glorify myself," said Jesus, "my glory is nothing. It is my Father that glorifies me, and you say, 'He is our God.' You are not acquainted with him; I know him. Were I to say, 'I do not know him,' I should be like you, a liar. But I do know him, and I obey his teaching.

"Your father Abraham rejoiced that he should see my day; and he saw it and was glad."

"You are not yet fifty years old," said the Jews to him, "and you have seen Abraham?"

"In solemn truth I tell you," answered Jesus, "that before Abraham came into existence, I am."

Then they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

—*John 8: 12-59.*

The Healing of the Blind Man

Now as he was passing along he saw a man, blind from birth.

“Rabbi,” his disciples asked him, “who sinned, this man or his parents, that he was born blind?”

“Neither he nor his parents sinned,” replied Jesus; “it happened that the works of God might be made manifest in him. I must work the works of him that sent me while it is day; night is coming, when no man can work. While I am in the world, I am the Light of the world.”

When he had thus spoken he spat on the ground, and made clay with the spittle, and smeared the clay on the man’s eyes. Then he said to him,

“Go, wash in the pool of Siloam” (a word which means “sent”).

So the man went and washed his eyes, and came back seeing.

Upon this the neighbors and those who used to know him by sight as a beggar, began asking,

“Is not this the man who used to sit and beg?”

Some said, “It is he.”

Others said, “No, but he looks like him.”

“I am the man,” he said.

So they asked him, “How then were your eyes opened?”

He answered:

“The man who is called Jesus made clay and

anointed my eyes, and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight."

"Where is he?" they asked.

"I do not know," answered the man.

Then they brought the man who had been blind to the Pharisees. Now it was on the Sabbath that Jesus had made clay and opened his eyes; so the Pharisees again began to ask him questions about how he had regained his sight; and he said to them,

"He put clay on my eyes, and I washed them, and now I see."

Then some of the Pharisees began to say,

"This man is not from God, because he does not keep the Sabbath."

But others said, "How can a man who is a sinner perform such signs?"

So there was a difference of opinion among them. Accordingly they said to the blind man,

"What have you to say about him, now that he has opened your eyes?"

"He is a prophet," he answered.

The Jews, however, did not believe about him that he was blind and had received his sight, until they called the parents of the man whose sight had been restored, and questioned them.

"Is this your son," they said, "who you say was born blind? How then does he now see?"

Then in reply his parents said:

"We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who has opened his eyes. Ask him, himself. He is of age. He will speak for himself."

This his parents said because they were afraid of the Jews, for the Jews had already agreed that if any one should confess him to be the Christ, he should be expelled from the synagogue. It was because of this that his parents said: "He is of age. Ask him, himself."

So the Jews a second time summoned the man who had been blind, and said to him:

"Give glory to God! We know that this man is a sinner."

Upon this the blind man answered:

"I do not know if he is a sinner. One thing I do know, that once I was blind, and now I can see."

"What was it he did to you?" they asked him; "How did he open your eyes?"

He answered:

"I have told you already, and you did not listen. Why do you wish to hear it again? Can it be that you, too, wish to become his disciples?"

Then they stormed at him:

"You are his disciple. We are Moses' disciples. We know that God spoke to Moses. But this fellow! We do not know where he comes from."

"This is truly astonishing," said the man in reply, "that you do not know where he is from, and yet he has opened my eyes. We know that God does not listen to sinners, but that if any one is God-fearing and does his will, to such he listens. Since the beginning of the world such a thing as opening the eyes of one who was born blind was never heard of. If this man had not come from God, he could have done nothing."

They answered,

“ You were wholly born in sins, and do you teach us? ”

Then they cast him out.

Jesus heard that they had cast him out; and when he had found him, he said,

“ Do you believe in the Son of man? ”

“ Who is he, Sir,” he replied, “ that I may believe on him.”

“ You have already seen him,” Jesus answered, “ and it is he who is now speaking to you.”

“ I do believe, Sir,” said the man, and he prostrated himself at his feet.

And Jesus said,

“ For judgment am I come into the world, to make the sightless see, and to make the seeing blind.”

Some of the Pharisees who were with him heard this and asked,

“ We are not blind, are we? ”

“ If you were blind,” Jesus answered them, “ you would have no sin. But now you are declaring, ‘ We see ’; so your sin remains.” —*John 9: 1-41.*

The Jews were again divided over these words. Many of them kept saying:

“ He has a demon and is mad! Why do you listen to him? ”

Others were saying:

“ These are not the words of one demon-possessed. Can a demoniac open the eyes of the blind? ”

Then came the feast of the Dedication at Jerusalem. It was winter, and Jesus used to walk in the temple, in Solomon's Portico. Then all the Jews encircled him and kept asking him:

“How long are you going to keep us in suspense? If you are the Christ, tell us plainly.”

Jesus answered them:

“I have told you, and you do not believe. The works which I am doing in my Father’s name, these bear witness concerning me. But you do not believe, because you are not of my sheep. My sheep listen to my voice, and I know them and they follow me. I am giving them eternal life, and they will never perish, nor will any one snatch them out of my hand. My Father who has given them to me is stronger than all, and no one can snatch them out of my Father’s hand. I and my Father are one.”

—*John 10: 19-30.*

The Parable of the Good Shepherd

“In solemn truth I tell you that whoever does not enter the sheepfold by the door, but climbs up some other way, that man is a thief and a robber; but he who comes in by the door is the shepherd of the sheep. The porter opens the door for him; the sheep listen to his voice; and he calls his own sheep by name, and leads them out. When he has brought all his own sheep, he walks before them and the sheep follow him because they know his voice. But a stranger they will not follow, but flee from him, because they do not know the voice of strangers.”

Jesus told them this parable, but they did not understand what he was talking about; so he said to them again:

“In solemn truth I tell you that I am the Door of the sheep. All that came before me are thieves

and robbers, but the sheep did not listen to them. I am the Door. Whoever enters by me will be saved, and he will go in and come out and find pasture. The thief never comes except to steal and kill and destroy. I am come that they may have life, and may have it in abundance.

"I am the good shepherd. The good shepherd lays down his very life for the sheep. The hired servant, since he is not a shepherd and does not own the sheep, leaves the sheep and flees when he sees the wolf coming—and the wolf worries them and scatters them. He is only a hired servant, and the sheep are no care to him.

"I am the good shepherd. I know my sheep, and my sheep know me; just as the Father knows me, and I know the Father, and I lay down my life for the sheep. I have other sheep also, which do not belong to this fold. I must bring them too, and they will listen to my voice, and they will become one flock, one shepherd. The Father loves me for this, because I am laying down my life that I may take it again. No man is taking it away from me. I am laying it down of my own accord. I have authority to lay it down, and I have authority to take it again. I received this commandment from my Father."

The Jews again took stones with which to stone him. Jesus said to them:

"I have shown you many good deeds from my Father. For which of these are you going to stone me?"

"We are not going to stone you for a good deed," answered the Jews, "but for blasphemy, because you, a mere man, are making yourself God."

“Is it not written in your law,” replied Jesus, “‘*I said, You are gods*’? If those to whom the word of God came are called gods (and the Scripture cannot be annulled), do you mean to tell me, whom the Father has sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’? If I am not doing the deeds of my Father, do not believe me. But if I am doing them, then though you believe not me, believe the deeds, in order that you may come to know and keep on clearly understanding that the Father is in me and I am in the Father.”

Then again they attempted to seize him, but he escaped out of their hands, and went away again across the Jordan to the place where John had been baptizing at first, and there he remained. Many who came to him said,

“John did not perform any sign, but everything he said about this man was true.”

And many believed on him there.

—*John 10: 1-18, 31-42.*

The Supreme Miracle, the Raising of Lazarus

Now a man named Lazarus was ill. He was from Bethany, the village of Mary and her sister Martha—it was that Mary who anointed the Lord with perfume and wiped his feet with her hair, whose brother Lazarus was ill. So the sisters sent to him, saying:

“Master, see! he whom you hold dear is ill.”

When Jesus heard it he said,

“This illness is not unto death, but for the glory

of God, that through it the Son of God may be glorified."

Now Jesus loved Martha and her sister and Lazarus. However, when he heard that he was ill he still remained where he was for two days; then after that he said to his disciples,

"Let us go back again to Judæa."

"Rabbi," answered his disciples, "it was but just now that the Jews were trying to stone you, and are you going there again?"

Jesus replied:

"Are there not twelve hours in the daytime? If any one walks in the daytime he does not stumble, because he beholds the light of this world; but if any one walks during the night he does stumble, because the light is not in him."

This he said, then told them,

"Lazarus, our friend, has fallen asleep, but I am going to wake him."

"Master, if he has fallen asleep, he will get well," replied the disciples.

Now Jesus had been speaking concerning his death, but they thought that he was talking about natural sleep. So then he told them plainly:

"Lazarus is dead; and for your sakes I am glad I was not there, in order that you may believe. Come, let us go to him."

Upon this, Thomas, who was called "The Twin," said to his fellow disciples,

"Let us go too, that we may die with him."

So when Jesus arrived, he found that Lazarus had already been four days in the tomb. Now Bethany was near Jerusalem, only about two miles

away; so a number of the Jews had gone to Martha and Mary to sympathize with them concerning their brother. So when Martha learned that Jesus was coming, she went to meet him, but Mary remained sitting in the house.

Then Martha said to Jesus:

“Master, had you been here my brother would not have died; but even now I know that whatever you ask of God, God will give you.”

Jesus said to her,

“Your brother will rise again.”

Martha answered,

“I know that he will rise in the resurrection, at the Last Day.”

“I am the resurrection and the life,” said Jesus. “He who believes in me, even if he has died, will live. And every one who is living and believes in me will never die. Do you believe this?”

“Yes, Master,” she answered, “I have come to believe that you are the Christ, the Son of God, who was to come into the world.”

With these words she went away to call her sister Mary, saying privately,

“The Teacher is here and is asking for you.”

So when Mary heard this, she rose quickly and went to meet him. Jesus had not yet arrived in the village, but was still at the place where Martha met him. Then the Jews who were in the house trying to console her, when they saw that Mary rose quickly and went out, followed her, because they thought she was going to the tomb to weep there. When Mary came to the place where Jesus was, and saw him, she fell at his feet, saying,

"Master, had you been here, my brother would not have died."

Then when Jesus saw her sobbing, and the Jews likewise who accompanied her, sobbing, he shuddered with indignation in his spirit, and was deeply agitated.

"Where have you laid him?" he said.

"Master, come and see," they answered.

Jesus wept.

"See how he loved him," said the Jews. But some of them said,

"Could not this man, who has opened the eyes of the blind man, have also prevented this man from dying?"

Jesus therefore, again shuddering in himself with indignation, came to the tomb, which was a cave with a stone lying upon it.

"Roll away the stone," said Jesus.

"Master," said Martha, the sister of the dead man, "he is offensive by this time, for he has been four days in the tomb."

Jesus answered her,

"Did I not tell you that if you would believe you should see the glory of God?"

Then they rolled the stone away; and Jesus lifted up his eyes and said:

"Father, I thank thee that thou hast listened to me. And I knew that thou art ever listening to me, but for the sake of the crowd who are standing about, I said it, in order that they may believe that thou hast sent me."

When he had said this he cried with a great voice,

"Lazarus, come forth!"

Out came the dead man, wrapped hand and foot with grave-clothes, and his face bound up in a napkin. Jesus said to them,

“Untie him, and let him go.”

—*John 11: 1-44.*

A Meeting of the Sanhedrin Is Called

Many of the Jews, therefore, who had come with Mary, and had seen what he did, believed on him; but some of them went away to the Pharisees and told them what Jesus had done. So the chief priests and Pharisees called a meeting of the Sanhedrin.

“What are we going to do,” they said, “now that this man is performing many signs? If we leave him alone, this way, every one will believe on him, and the Romans will come and rob us of both our sacred place and of our people.”

But one of their number, Caiaphas by name, who was high priest that year, said to them,

“You know nothing at all, nor do you consider that it is expedient for you that one man should die for the people, rather than the whole nation be destroyed.”

Now he did not say this of his own accord; but as high priest that year he prophesied that Jesus was about to die in behalf of the nation, and not in behalf of the nation alone, but in order that he might gather into one the widely scattered children of God. So from that day they plotted to kill him.

Jesus therefore no longer went about publicly among the Jews, but went away from there into the region near the desert, to a town called Ephraim, and there remained with his disciples. Now the

Jewish Passover was near, and many people went up from the country to Jerusalem for purification before the Passover. So they kept looking for Jesus and saying to one another, as they stood in the temple,

“What do you think—that he will not come to the feast at all?”

Now the chief priests and Pharisees had given orders that if any one knew where he was, he should give information, so that they might arrest him.

—*John 11: 45-57.*

Incidents on the Way to Jerusalem

When now the time drew near for him to be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before him. These went and entered into a Samaritan village to make ready for him. But they did not receive him because his face was set to go to Jerusalem. And when his disciples, James and John, saw this they said,

“Lord, are you willing for us to bid fire come down from heaven and destroy them?” as Elijah did. But he turned and rebuked them and said,

“You know not what kind of spirit you share, for the Son of man came not to destroy men’s lives, but to save them.” And they went to another village.

As they were going on their way, a man came to him and said,

“I will follow you wherever you go.”

“The foxes have their holes,” Jesus answered,

“and the wild birds have their nests, but the Son of man has not where to lay his head.”

To another he said, “Follow me!” But he replied, “Permit me first to go and bury my father.” “Leave the dead to bury their own dead,” said Jesus to him, “go you and announce, far and wide, the kingdom of God.”

And another man also said to him: “I will follow you, Lord; but first permit me to bid farewell to those who are in my house.” But Jesus answered him, “No man who has put his hand to the plow and then looks back, is fit for the kingdom of God.”

“Master,” said John, “we saw a man who was casting out demons in your name, and we forbade him, because he was not following with us.”

But Jesus said, “Forbid him not, for he who is not against you is for you.”

—*Luke 9: 51-62, 49, 50.*

The Good Samaritan

Then a certain lawyer stood up and tempted him.

“Master,” he said, “what shall I do to inherit eternal life?”

And he said to him:

“What is written in the Law? What do you read there?”

“‘*You must love the Lord your God,*’” he answered, “‘*with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.*’”

“You have answered right,” said Jesus, “do that, and you shall live.”

But he, determined to justify himself, said to Jesus, "But who is my neighbor?"

Jesus answered:

"A certain man was going down from Jerusalem to Jericho, when he fell among bandits who both stripped him and beat him, and went off leaving him half dead. Now a certain priest chanced to be going down that way, but on seeing him he passed by on the other side. In like manner also a Levite who came to the spot, came and looked at him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was, and when he saw him he was moved with compassion. He went to him and bound up his wounds, pouring on them oil and wine. He set him on his own beast, and took him to an inn, and took care of him. The next day he took out two silver pieces and gave them to the landlord and said,

" 'Take care of him, and whatever more you spend I will repay it to you on my way back.' "

"Which then of these three seems to you to have behaved like a neighbor to the man who fell among bandits?"

He replied, "The one who showed mercy on him."

"Go, then," said Jesus, "and do likewise."

—*Luke 10: 25-37.*

The Divided Kingdom

Then they brought to him a blind and deaf demoniac; and he healed him, so that the dumb both spoke and saw. And all the crowds were amazed, and began to say,

“Can this be the Son of David?”

When the Pharisees heard it they said,

“It is only by the aid of Beelzebub, the Prince of the demons, that this fellow is driving out demons.”

Because Jesus knew what was in their minds, he said to them:

“Any kingdom divided against itself will become desolate; and any city or household divided against itself will not stand. So if Satan drives out Satan, he is divided against himself; how then will his kingdom stand? And if I am casting out demons in the power of Beelzebub, in whose power do your sons cast them out? So they themselves shall be your judges. But if it is in the power of the Spirit of God that I am casting out demons, then the kingdom of God is already upon you. Or how can any one enter the strong man’s house and carry off his goods without first binding the strong man? Then he can rob his house.

“He who is not with me is against me; and he who is not gathering with me, scatters. Therefore I tell you that every sin and blasphemy shall be forgiven men; but the blasphemy against the Holy Spirit shall not be forgiven. And if any man say a word against the Son of man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age or in that which is to come.

“Either make the tree good and its fruit good, or make the tree corrupt and its fruit corrupt; for by its fruit the tree is known. You generation of vipers! How can you speak good, when you are

evil? For the mouth speaks what the heart is full of. A good man out of his good treasure brings forth good; and from his evil treasure a bad man brings out evil. I tell you that for every non-working word that men speak they shall give account on the day of judgment. For by your words you will each be justified, and by your words be condemned."

Then some of the Scribes and Pharisees accosted him.

"Teacher," they said, "we want to see some sign from you."

In reply Jesus told them:

"An evil and faithless generation seeks a sign, and no sign will be given them except the sign of the prophet Jonah. For just as Jonah was three days and three nights in the sea-monster's belly, so the Son of man will be three days and three nights in the heart of the earth. The men of Nineveh will stand up in the judgment with this generation and condemn it, because they repented under the preaching of Jonah, and lo! a greater than Jonah is here! The Queen of the South will rise in the judgment with this generation, and condemn it, because she came from the ends of the earth to listen to the wisdom of Solomon; and lo! a greater than Solomon is here!

"Whenever an unclean spirit leaves a man, it wanders through waterless places, seeking rest but finding none. Then it says,

" 'I will go back to my house which I left'; and on arrival finds it empty, swept, and garnished. Then it goes and brings with it seven other spirits worse than itself; and they enter in and dwell there.

And the last state of that man is worse than the first. So shall it be with this wicked generation."

—*Matt. 12: 22-45; Luke 11: 14-27.*

A House Divided Against Itself

Then he went into a house, but again such a multitude assembled that they could not get their food. When his relatives heard of it, they came to take possession of him, for they said,

"He is out of his mind."

The scribes also who had come down from Jerusalem, said,

"He is Beelzebub," and, "He casts out demons by the power of the Prince of the demons."

So when he had called them to him he spoke to them in parables:

"How," said he, "can Satan cast out Satan? If a kingdom be divided against itself, that kingdom cannot stand; if a household be divided against itself, that household cannot stand; and if Satan has revolted against himself, and is divided, he cannot stand. Nay, he meets his end!

"Indeed, no one can enter the strong man's house and carry off his property without first binding the strong man; then he can plunder his house. In solemn truth I tell you that the sons of men shall be forgiven all their sins and all the blasphemies they may utter, but he who blasphemes against the Holy Spirit is never forgiven. Nay, he is in the grasp of an eternal sin." Because they kept saying, "He has an unclean spirit."

—*Mark 3: 20-30.*

Christ's True Family

Then his mother and his brothers came up, and standing outside, they sent a messenger to him to call him. Now a crowd was sitting round him and they told him,

"See! your mother and your brothers and sisters are outside, wanting to see you."

"Who are my mother and my brothers?" he replied. Then, with a glance at those who were in the circle sitting around him, he added, stretching out his hand toward his disciples:

"Here are my mother and my brothers! Whoever does the will of God, that one is my brother and sister and mother."

Great crowds were going along with him, and he turned to them and said:

"If any one comes to me and does not hate his father and his mother, his wife and children, his brothers and sisters, yes, and his own very life also, he cannot be a disciple of mine. Whoever does not carry his own cross and come after me, cannot be a disciple of mine.

"Which of you who is desirous of building a tower, does not sit down first and count the cost, to see if he has the means to complete it? Lest it happen that after he has laid the foundations and is unable to complete it, all who see it shall begin to jeer at him, saying, 'This fellow began to build and could not finish.'

"Or what king as he goes forth to join battle with another king in war does not sit down first and deliberate whether he can meet with ten thousand

men the one who is advancing against him with twenty thousand? If he cannot, while the other king is yet a great way off, he sends an embassy to ask conditions of peace. Just so any one of you who does not renounce all that he has cannot be my disciple.

“Salt is good, but if even the salt have lost its flavor, with what shall it be seasoned? It is fit neither for the land nor the dung-hill; men cast it out. He who has ears to hear, let him listen to this!”

—*Matt. 12: 46-50; Mark 3: 31-35; Luke 14: 25-35.*

The Sending Out and Return of the Seventy

After this the Lord appointed seventy others, and sent them two by two before his face, into every city and place into which he himself intended to go. And he thus addressed them:

“The harvest is abundant, but the harvesters are few: do you therefore pray the lord of the harvest to send forth harvesters into his harvest. Go your way; behold, I am sending you forth like lambs among wolves. Carry no purse, no bag, no shoes; and do not salute any one on your journey.

“Into whatever house you first enter, say, ‘Peace be to this house!’

“And if there be any son of peace there, your peace shall rest upon him; but if not it shall return to you. Stay in that same house, eating and drinking what they give: for the laborer is worthy of his hire. Do not go from house to house.

“And whatever town you come to, and they

receive you, eat whatever they put before you. Heal the sick in that town and tell them, 'The kingdom of God draws near to you.'

"But whatever town you enter, and they do not receive you, go out into the streets and cry, 'The very dust of your town which clings to our feet we wipe off as a protest; but know this, that the kingdom of God is drawing near to you.'

"For I tell you that it will be more tolerable for Sodom in that day than for that town.

"Woe unto you, Chorazin! Woe unto you, Bethsaida! For had the mighty works been done in Tyre and Sidon which were done in you, they would have repented long ago, sitting in sackcloth and ashes. However, it will be more tolerable for Tyre and Sidon in the judgment than for you. And you, Capernaum, shall you be exalted to heaven? No! you shall be brought down to Hades!

"He who listens to you listens to me; and he who rejects you, rejects me; and he who rejects me rejects Him who sent me."

Then the Seventy returned with joy, saying, "Lord, even the demons are subject to us in your name."

And he said to them:

"I was watching Satan fall from heaven like a lightning flash. Behold, I have given you the power to tread upon serpents and scorpions, and to trample on all the power of the enemy. In no case shall anything do you harm. Nevertheless, do not rejoice at this, that the spirits are subject to you; but rejoice that your names are written in heaven."

—*Luke 10: 1-20.*

The Three Parables of Redemption

Now all the tax-gatherers and sinners continued to draw near to him, and to listen to him. And the Pharisees and scribes began to complain, saying, "He is welcoming sinners and eating with them!"

And he told them a parable:

1. *The Lost Sheep*

"Which one of you men, if he has a hundred sheep, and has lost one of them, does not leave the ninety and nine in the desert and go after the lost one until he finds it? And after he has found it, he lays it on his shoulder, rejoicing. When he gets home he calls together his friends and his neighbors, saying,

"'Rejoice with me, for I have found my sheep that was lost.'

"I say to you that even so there shall be joy in heaven over one sinner who repents, more than over ninety and nine just persons who need no repentance."

2. *The Lost Coin*

"Or, again, suppose a woman has ten coins. If she loses one, does she not light a lamp and sweep the house, and search anxiously until she finds it? And when she has found it, she calls together her women friends and neighbors and says, 'Rejoice with me, for I have found the coin which I had lost.'

"Even so I tell you there is joy in the presence of the angels of God over one sinner who repents."

3. *The Lost Son*

And he said:

"There was a man who had two sons.

"The younger of them said to his father, 'Father, give me the share of your property which is coming to me.' So he divided his means among them.

"Not many days after that the younger son gathered everything together and took his journey into a distant country; and there he wasted his money in living unsavingly. After he had spent everything there came a terrible famine in that land, and he began to be in want. So he went and hired himself to one of the citizens of that land, who sent him out into his fields to feed swine. And he was longing to be filled with the husks which the swine were eating, but no one gave him food. When he came to himself he said:

" 'How many of my father's hired men have bread enough and to spare, while I am perishing of hunger! I will rise and go to my father, and will say to him: 'Father, I have sinned against heaven and in your sight, I am no more worthy to be called your son; only make me like one of your hired men.'

"So he arose and went to his father; but while he was yet a great way off, his father saw him and was moved with compassion, and ran and fell on his neck and kissed him.

"The son said to him, 'Father, I have sinned against heaven and in your sight and am no more worthy to be called your son.'

" 'Fetch the best robe, quick,' said the father to his slaves, 'and put it on him, and give him a ring

on his finger, and shoes on his feet. Bring that fatted calf and kill it, and let us eat and make merry, for this son of mine was dead and is alive again—he was lost and is found.’

“So they began to make merry. But his elder son was in the field, and as he came and drew near to the house he heard music and dancing, and he summoned one of the slaves, and began to inquire of him what all this meant.

“‘Your brother is come,’ he replied, ‘and your father has killed the fatted calf, because he has him safe and sound.’

“But he was angry and would not go in; so his father came out, and attempted to plead with him; but he said to his father:

“‘All these years I have been slaving for you, and I have never disobeyed a command of yours. Yet you never gave me even a kid so that I might make merry with my friends. But when this son of yours came, who has devoured your property with harlots, you have killed for him the fatted calf.’

“‘My dear son,’ answered his father, ‘you are always with me and all that is mine is yours. But it was fitting that we should make merry and rejoice, for this brother of yours was dead and is alive; he was lost and is found.’”

—*Luke 15: 1-32.*

Wayside Incidents and Teachings

That very day there came some Pharisees to him, saying;

"Get out from here and go away, for Herod wishes to kill you."

"Go, tell that fox," he answered, "'Lo, today and tomorrow I am continuing to cast out demons and perform cures, and on the third day I finish my course.'

"Yet I must continue my journey today, tomorrow, and the day following; for it would never do for a prophet to perish outside of Jerusalem!

"O Jerusalem, Jerusalem, you who killed the prophets and stoned those who are sent to you! How often would I have gathered your children, as a hen gathers her chickens under her wings, and you would not!

"Behold! Your house is left to you, desolate! I tell you that you shall never see me again until you say,

"'Blessed is he that comes in the name of the Lord.'"

—*Luke 13: 31-35.*

Forgiveness

Jesus said to his disciples:

"It is not possible but that occasions of stumbling should occur, but woe to him through whom they come! It were well for him if a millstone were tied about his neck, and he were hurled into the sea, rather than he should cause one of these little ones to stumble. Be on your guard!

"If your brother sins, rebuke him, and if he repents forgive him. And if he sins against you seven times a day, and seven times a day turns to you saying, 'I repent,' you shall forgive him."

The apostles said to the Lord, "Increase our faith!"

"If your faith," answered Jesus, "were like a grain of mustard-seed, you would say to this tree, 'Tear yourself up and be planted in the sea,' and it would obey you.

"But who of you who has a slave plowing or keeping sheep, will say to him, when he is come in from the field, 'Come at once, sit down to dinner,' and will not rather tell him, 'Get ready something for me to eat, and gird yourself to wait on me until I have eaten and drunken. Then you shall eat and drink.'

"Does he thank the slave because he did the things that were commanded? Even so, you also, after you have done all the things that are commanded you, should say, 'We are but slaves, we have only done what it was our duty to do.'"

—*Luke 17: 1-10.*

Where Are the Nine?

Now it happened that as he went his way to Jerusalem, he passed between Samaria and Galilee. And as he was going into a certain village ten lepers met him. They stood at a distance and lifted up their voices, saying,

"Jesus, Master, take pity on us."

Perceiving this he said to them,

"Go and show yourselves to the priests."

And as they went they were made clean.

Now one of them, as he saw that he was cured, came back, glorifying God in a loud voice, and he

fell on his face at the feet of Jesus and thanked him. He was a Samaritan.

“Were there not ten cleansed?” asked Jesus, “but where are the nine? Are there none found to return and give glory to God except this foreigner?”

And he said unto him,

“Rise and go, your faith has healed you.”

—*Luke 17: 11-19.*

The Coming Kingdom

The Pharisees asked him when the kingdom of God was coming. He answered:

“The kingdom of God does not come so that you can catch sight of it, nor will they say, ‘Look, here it is!’ or ‘See there!’—for the kingdom of God is now in your midst.”

That Great Day

Then he said, turning to his disciples:

“The days will come when you will long to see one of the days of the Son of man, and you will not see it. And they shall say to you, ‘Lo there! Lo here!’ But do not you go away or follow them. For as the lightning when it lightens out of the one part under heaven shines to the other part under heaven, so will the Son of man be in his day. But first he must suffer many things, and be rejected by this generation.

“And as it was in the time of Noah, so will it be in the time of the Son of man. Men were eating and drinking; they were marrying and being mar-

ried, until the day when Noah entered into the ark, and the flood came and destroyed them all. The same was true in the time of Lot; they were eating and drinking, buying and selling, planting and building; but on the day that Lot left Sodom it rained fire and brimstone from heaven and destroyed them all. In the same manner it will be in the day that the Son of man is revealed. On that day, if a man is on the housetop and his goods inside, let him not go down to take them away; nor should a man in the field turn back. Remember Lot's wife!

"Whoever seeks to keep his life will lose it; but whoever loses it will preserve it. I tell you that in that night there will be two men in one bed; one will be taken and the other left. There will be two women grinding together; the one will be taken and the other left."

"Where, Master?" they asked him.

"Where the dead body is," he answered, "there will the vultures be gathered together."

—*Luke 17: 20-37.*

Jesus with His Disciples Nears Jerusalem

When Jesus was about to go up to Jerusalem, he took the Twelve aside by themselves, and as they went he said to them:

"Look! We are on the way up to Jerusalem, and the Son of man will be betrayed to the chief priests and the scribes. They will condemn him to death, and hand him over to the Gentiles to be mocked and scourged and crucified; and on the third day he will rise from the grave."

But they understood none of these sayings. His words were a mystery to them, and they did not know what he meant.

Then came to him the mother of the sons of Zebedee, with her sons, kneeling down and begging a favor of him.

“What is it you wish?” he said.

She answered, “Command that these my two sons may sit upon your right hand and your left in your kingdom.”

“None of you know what you are asking,” said Jesus. “Can you drink the cup which I am about to drink?”

“We can,” they replied.

“My cup you indeed will drink,” he answered, “but to sit at my right hand or at my left is not mine to grant, but belongs to those for whom it has been prepared by my Father.”

—*Matt. 20: 17-23; Mark 10: 35.*

A Lesson in Humility

When the ten heard of this, they were indignant at the two brothers; but Jesus called them to him and said:

“You know how the rulers of the Gentiles lord it over them, and their great men exercise authority over them. Not so shall it be among you. But whoever among you wishes to become great, shall be your minister, and whoever wishes to be first among you, shall be your slave; just as the Son of man came not to be ministered unto, but to minister, and to give his life as a ransom for many.”

Then Jesus took a little child, set it among them, and folding it in his arms, he said,

“Whoever in my name receives one such little child, receives me, and whoever receives me, receives not me, but Him who sent me.”

—*Matt. 20: 24-28; Mark 9: 36, 37.*

A Lesson in Tolerance and Earnestness

“Master,” said John, “we saw a man casting out demons in your name, and we tried to stop him because he did not follow us.”

“Do not try to stop him,” Jesus answered, “for there is no one who performs a miracle in my name who can soon speak evil of me. He who is not against us is for us. For whoever gives you even a cup of water to drink because you belong to Christ, in solemn truth I tell you, that he will certainly not lose his reward.

“And if any one shall cause one of these little ones who believe on me to stumble, it would be better for him if he were thrown out into the sea with a great millstone about his neck.

“If your hand causes you to stumble, cut it off! It is better to be maimed and to enter into the life than to have two hands and go away into hell, into the fire that cannot be put out. If your foot cause you to stumble, cut it off! It is better to enter into the life a cripple, than to have two feet and be cast into hell. If your eye cause you to stumble, tear it out! It is better for you to enter the kingdom of God one-eyed than to keep both your eyes and be cast into hell, *‘where their worm never dies and the*

fire does not go out.' For by fire every one will be salted; salt is excellent, but if the salt has lost its savor, what will you use to restore its saltiness? Then have salt in yourselves, and be at peace with one another."

—*Mark 9: 38-50.*

Whole-hearted Following

As they were going on their way a certain scribe came to him and said:

"Teacher, I will follow you wherever you go!"

"Foxes have their holes," answered Jesus, "and wild birds their roosting-places, but the Son of man has not where to lay his head."

Another of his disciples said to him,

"Lord, allow me first to go and bury my father."

"Follow me," Jesus said to him, "and leave the dead to bury their own dead, and you go and spread the news of the Kingdom of God."

And another man said to him: "I will follow you, Lord; but first permit me to bid farewell to those who are in my house."

But Jesus answered him,

"No man who has put his hand to the plow and then looks back is fit for the Kingdom of God."

—*Matt. 8: 19-22; Luke 9: 57-62.*

The Son of Man a Sign

When the crowd were beginning to throng about him he proceeded to say:

"This is an evil generation! It seeks a sign, and

there shall no sign be given to it except the sign of Jonah; for as Jonah became a sign to the Ninevites, so shall the Son of man be to this generation. The queen of the South shall rise up in judgment with the men of this generation, and shall condemn them; because she came from the ends of the earth to listen to the wisdom of Solomon, and lo, one greater than Solomon is here!

“The men of Nineveh shall stand up in the judgment with this generation and shall condemn it, for they repented at the preaching of Jonah, and lo! one greater than Jonah is here!

“When one lights a lamp he does not put it in a cellar nor under the bushel, but on a lamp-stand that those who enter may see the light. The lamp of the body is your eye; when your eye is single then your whole body is full of light; but when it is evil your whole body also is full of darkness. Look carefully! Perhaps that very light of yours is darkness! If, however, your whole body is full of light, without having any part dark, it will be wholly radiant with light, as when the lamp illumines you with its bright rays.”

—*Luke 11: 29-36.*

Repent or Perish

Now there were some present at that very season who told him about the Galileans whose blood Pilate had mingled with their sacrifices.

“Do you suppose,” he answered them, “that those Galileans were worse sinners than the rest of the Galileans because they have suffered thus? I tell you no; but unless you repent, you will all likewise

perish. Or those eighteen on whom the tower in Siloam fell and killed them, do you suppose that they were worse offenders than the rest of those who live in Jerusalem? I tell you no; but unless you repent, you will all perish as they did."

Then he gave them this parable:

"A man had a fig tree planted in his vineyard, and he came to look for fruit on it, but found none. So he said to the gardener:

"'See, for these years I have come looking for fruit on this tree, and found none. Cut it down. Why should it actually cumber the ground?'

"But the gardener answered him: 'Lord, let it alone this year also, till I have dug around it, and fertilized it. If after that it bears fruit, well and good; but if not you shall cut it down.'"

—*Luke 13: 1-9.*

Mary Anoints Jesus for His Burial

So then Jesus came six days, before the Passover, to Bethany, to the house of Simon the leper, where Lazarus was whom Jesus had raised from the dead. They gave a dinner for him there, and Martha served it. Then there came to him Mary with an alabaster vase of very costly perfume, and she broke the vase and poured it on his head, and anointed his feet as he sat at dinner, and wiped his feet with her hair. And the house was filled with the fragrance of the perfume. But when his disciples saw it there were some that were indignant. Then said one of his disciples, Judas Iscariot, Simon's son, who was about to betray him,

“Why has the perfume been wasted like this. That perfume could have been sold for more than one hundred and fifty dollars, and given to the poor.”

This he said not because he cared for the poor, but because he was a thief, and carrying the bag, he used to purloin what was put in it. So they began upbraiding her, but Jesus, when he understood it, said to them:

“Let her alone; why are you troubling her? She has done a beautiful thing to me. For you always have the poor among you, and can show them kindness whenever you wish, but me you will not always have. For in that she has poured out this perfume on my body, she did it for my burial. She has done what she could; she has come beforehand to anoint my body for my burial. In solemn truth I tell you that wherever the gospel is preached throughout the whole world what she has done will be told in remembrance of her.”

—*John 12: 1-8; Matt. 26: 6-13; Mark 14: 3-9.*

X

THE PASSION WEEK

The Triumphal Entry

And when he had thus spoken he went on before (his disciples) going up to Jerusalem, and they were amazed, and some were afraid, though they followed.

And when they approached Jerusalem, and had reached Bethphage on the Mount of Olives, then Jesus sent two disciples, saying to them:

“Go on into the village facing you, and at once you will find an ass tied, and her colt with her. Loose them and bring them to me. And if any one says anything to you, tell him, ‘The Master needs them,’ and he will send them without delay.”

This happened in fulfilment of the word spoken through the prophet:

*Say to the daughter of Zion,
“Behold thy King cometh to thee,
Gentle and sitting upon an ass,
And upon a colt, the foal of a beast of burden.”*

So the disciples went and did as Jesus told them; They found the ass and her colt tied outside a door in the open street in a place where two ways met, and they untied them as he had told them. But as they were untying the colt, the owners said to them,

"Why are you untying the colt?" and they answered, "The Master needs it."

So they led it to Jesus, and, after throwing their outer garments on the colt, they placed Jesus on it. So he rode on, while they kept throwing their garments in the way. And when now he was coming near Jerusalem, and descending the Mount of Olives, the whole multitude of the disciples began to rejoice, and to praise God with a loud voice for all the mighty works they had seen. They cried,

" ' Blessed is the King who comes in the name of the Lord!

Peace in Heaven, and glory in the Highest! ' "

And some of the Pharisees said to him out of the crowd, "Teacher, reprove your disciples!"

"I tell you," he answered, "that if these should hold their peace, the very stones would cry out."

And as he came into Jerusalem, the whole city was stirred.

"Who is this?" they said.

And the crowds answered, "This is the Prophet Jesus, from Nazareth, in Galilee."

His disciples did not understand these things at first; but when Jesus had been glorified then they remembered that these things had been written concerning him, and what they had done to him.

Meanwhile the crowd which was with him when he summoned Lazarus from the tomb and raised him from the dead, kept witnessing. For this reason, too, the crowd came to meet him, because they had heard about this sign which he had done. Then the Pharisees said among themselves:

“You see! You can do nothing! Look! The world is gone after him!”

And when he came into view of the city, as he approached it he broke into loud weeping, exclaiming:

“Oh that at this time you knew, yes, even you, on what your peace depends! But now it is hidden from your eyes. The time will come for you when your enemies will throw ramparts around you, and encompass you, and shut you in on every side, and raze you to the ground, you and your children within you. And they will not leave in you one stone upon another. Because you knew not the time of your visitation.”

—*Matt. 21 : 1-11; Mark 10 : 32; Luke 19 : 41-44; John 12 : 9-19.*

When the great mass of the Jews learned that Jesus was there, they came, not alone because of Jesus, but to see Lazarus whom he had raised from the dead. And the chief priests plotted to kill Lazarus too, because it was on his account that many of the Jews were leaving them, and beginning to believe on Jesus.

Then Jesus went into the Temple and began to drive out the dealers, saying,

“It is written,

“‘*The house of God shall be called a house of prayer, but you have made it a den of robbers.*’”

Day after day he continued to teach in the temple.

The high priests and the scribes tried to have him put to death, and so did the rulers of the people. But

they could not find how to do it, for the people all hung upon him, listening to him.

—*John 12: 9-11; Luke 19: 45-48.*

The Greeks Seek Jesus

Now there were certain Greeks among those who had come up to worship during the Passover feast; these came to Philip of Bethsaida in Galilee, with a request:

“Sir,” they said, “we want to see Jesus.”

Philip went and told Andrew. Andrew and Philip went and told Jesus. Jesus answered:

“The hour is come that the Son of man should be glorified. In solemn truth I tell you that except a kernel of wheat fall into the ground and die, it remains a single kernel; but if it die it bears a great crop. He who loves his life loses it; and he who regards not his life in this world will keep it for eternal life. If any one is ready to serve me, let him follow me; and where I am there will my servant be also. If any man is ready to serve me, him will my Father honor. Now is my soul disquieted. What shall I say? ‘Father, save me from this hour’? Nay, for this very cause I am come to this hour. Father, glorify thy name!”

—*John 12: 20-28.*¹

Hosannas in the Temple

Then the blind and the lame came to him in the temple courts, and he healed them. But when the

¹ For the remainder of the passage, see pp. 125-127.

chief priests and the scribes saw the wonderful works he did, and the boys who were shouting in the temple courts and saying,

“Hosanna to the Son of David!”

they asked him, “Do you hear what they are saying?”

“Surely,” said Jesus, “and have you never read, ‘*Out of the mouths of babes and sucklings thou hast perfected praise*’?”

Then he went into the temple, and after he had looked around at everything he left them and went outside the city, to Bethany, and spent the night there with the Twelve.

—Matt. 21: 14-17; Mark 11: 11.

Monday: A Day of Authority

At dawn, when he was on his way back into the city, he was hungry; and when he saw a solitary fig tree beside the road, he went to it, but found nothing on it but leaves. And he said to it,

“Let no man gather fruit from you forever.”

And at once the fig tree withered away.

When his disciples saw this, they were astonished.

“How instantaneously,” they said, “the fig tree withered!”

In reply Jesus said to them,

“In solemn truth I tell you that if you have faith and never doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, ‘Up, cast yourself into the sea!’ it will be done; and everything that you ask for in your prayers you will have, if you believe.”

When he had entered the temple courts, and was teaching, the high priests and elders of the people came to him and asked him,

“By what authority are you doing these things, and who gave you this authority?”

Jesus answered: “I also will put a question to you, which, if you tell me, I also will tell you by what authority I am doing these things. John’s baptism, whence was it, from heaven or from man?”

So they began debating about it among themselves:

“If we say, ‘From heaven,’ he will ask us, ‘Why then did you not believe him?’ But if we say, ‘From men,’ we are afraid of the crowd, for they all regard John as a prophet.”

So they answered Jesus, “We do not know.”

He said to them, “Nor am I going to tell you in what authority I do these deeds.

—*Matt. 21: 18-27; Mark 11: 12-20.*

Parable of the Two Sons

“But give me your judgment. There was once a man who had two sons. He went to the first and said to him,

“‘Son, go work today in my vineyard!’

“‘I will go, sir,’ he answered; yet he did not go.

“Then he went to the second, and said the same thing to him.

“‘I will not,’ he answered; but afterward he changed his mind and went. Which of these two did the will of his father?”

“The last,” they replied.

“I tell you truly,” said Jesus, “that the tax-gath-

erers and harlots are going into the kingdom of heaven before you! For John came to you in the road of righteousness, and you did not give credence to him; but the tax-gatherers and the harlots gave credence to him. But you, although you saw this, did not even then change your minds and give credence to him."

—*Matt. 21: 28-32.*

Parable of the Wicked Vine-dressers

"Listen to another parable:

"A man who was a householder planted a vineyard, fenced it about, dug a wine vat in it, built a tower, and then rented it to vine-dressers and went abroad. When the time of fruit drew near, he sent his slaves to the vine-dressers to get his fruit. And the vine-dressers seized his slaves, flogged one, killed another, and stoned a third. Again he sent other slaves, a larger number than at first, and they treated them in the same way. And last he sent his son to them; 'Surely they will respect my son,' he said. But when the vine-dressers saw his son, they said to themselves:

"'This is the heir. Come, let us kill him, and take his inheritance.'

"So they took him and cast him out of the vineyard, and killed him. When therefore the lord of the vineyard comes, what will he do to those vine-dressers?"

"He will utterly destroy those wretches," they answered, "and will entrust his vineyard to other vine-dressers, who will pay back the fruits to him in their season."

“Have you never read in the Scriptures,” Jesus answered, “how

“*The stone that the builders rejected
Has been made the corner-stone;
This is the Lord’s doing,
It is wonderful in our eyes’ ?*

“I tell you that for this reason the kingdom of God will be taken away from you, and will be given to a nation that does produce the fruit of it. He who falls on this stone will be broken to pieces; but he upon whom it falls will be scattered as dust.”

As they listened to his parables, the chief priests and the Pharisees recognized that he was speaking about them; but although they longed to apprehend him, they were afraid of the crowds, because they held him to be a prophet.

—*Matt. 21: 33-46.*

Parable of the Wedding-feast

Once more Jesus answered them in parables. “The kingdom of heaven,” he said, “may be compared to a king who made a wedding-feast for his son. He sent out his slaves to summon the invited guests to the feast, but they did not want to come. Again he sent out other slaves. ‘Tell the invited guests,’ he said, ‘that my luncheon is now ready; my oxen and fat cattle are killed; everything is ready; come to the wedding-feast.’

“They, however, paid no attention, but went off, one to his own farm, another to his business; while the rest seized his slaves and maltreated and murdered them. Then the king’s wrath was roused, and

he sent his troops and destroyed those murderers, and burned their city. Then he said to his slaves,

“ ‘The wedding-feast indeed is ready, but the invited guests were not worthy.

“ ‘So go out into the partings of the highways, and summon everybody you find there to the wedding-feast.’

“ ‘So those slaves went out into the roads, and gathered together all whom they found, good or bad, and the banquet-hall was filled with the guests.

“ ‘Then the king came in to inspect his guests, and he discovered there a man who had not put on a wedding-garment. He said to him,

“ ‘Friend, how did you come in here without a wedding-garment?’

“ ‘The man was speechless.

“ ‘Bind him hand and foot,’ said the king to his officers, ‘and cast him into the outer darkness; there will be the wailing and the gnashing of teeth.’

“ ‘For there are many called, but few are chosen.’

—*Matt. 22: 1-14.*

And daily in the daytime he taught in the temple; and when evening came he went out of the city to Bethany and spent the night there. And all the people came early in the morning to him in the temple to listen to him.

—*Luke 21: 37, 38.*

Tuesday: A Day of Controversy

And as Jesus and his disciples were passing along in the morning, they saw the fig tree already with-

ered from the root. Then Peter remembered, and exclaimed,

“Look, Rabbi, the fig tree which you cursed is withered up.”

“Take hold on God’s faithfulness,” said Jesus to them in reply. “In solemn truth I tell you that if any one shall say to this mountain, ‘Up and hurl yourself into the sea!’ and shall not doubt in his heart, but on the contrary shall believe that what he says will happen, it will be granted him. That is why I am telling you that whatever you ask for in prayer, believe that you have received, and it will be yours. And whenever you stand up to pray, forgive, if you have anything against any one, that so your Father also who is in heaven may forgive you your trespasses.”

—*Mark 11: 20-25.*

Captious Questions

Once more they came into Jerusalem; and as he was walking in the temple courts, there came to him the high priests and scribes and elders and asked him:

“By what authority do you do these things? or who gave you this authority to do these things?”

“And I will put one question to you,” replied Jesus. “Answer this, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or from men? Answer me!”

Then they began arguing with one another:

“If we say, ‘From heaven,’ he will ask, ‘Why then did you not believe him?’ On the other hand,

if we say, 'From men'! They were afraid, however, of the people, for every one held that John had been really a prophet. So their answer to Jesus was,

"We do not know."

"Neither will I tell you," said Jesus, "by what authority I do these things."

—*Mark 11:27-33.*

The Tribute Money

Then the Pharisees went and took counsel how they might ensnare him during conversation. So they sent their disciples to him, with the Herodians.

"Teacher," they said, "we know that you are honest, and that you are teaching the way of God in sincerity; and are not afraid of any one, for you do not court men's favor. Give us your advice, then: Is it allowable to pay taxes to Cæsar, or not?"

And Jesus, because he knew their malice, said:

"Hypocrites! Why are you tempting me? Show me the tribute money."

So they brought him a shilling.

"Whose likeness and inscription is this?" he asked.

"Cæsar's," they answered.

Then he said to them,

"Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

When they heard this they were astonished and left him and went away, for they could not lay hold of his sayings before the people, so they held their peace.

—*Matt. 22:15-22; Mark 12:13-17; Luke 20:21-26.*

A Question About the Resurrection

That very day there came to him some Sadducees, who say there is no resurrection; and they questioned him.

"Master," they said, "Moses taught that if a man dies without issue, his brother is to marry the widow, and raise up a family for his brother. Now there were of our number seven brothers; and the first married and died. As he had no children, he left his wife to his brother; in the same way the second also died, and the third, unto the seventh. Last of all the woman, too, died. In the resurrection, then, whose wife will she be? They all seven had her as wife."

In answer Jesus said:

"You err because you do not know the Scriptures, nor the power of God. People in this world marry and are given in marriage, but those who are counted worthy to reach that world in the resurrection do not marry, nor are women given in marriage, but they are like the angels in heaven. For indeed they cannot die any more, and through being sons of the resurrection they are sons of God.

"But concerning the resurrection of the dead, did you never read what was spoken to you by God,

"'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? God is not the God of the dead, but of the living, for to him all are alive."

And when the crowds heard it, they were astonished at his teaching and some of the scribes said,

“Teacher, that was nobly said”; for they no longer dared to ask him any question.

—*Matt. 22: 23-33; Mark 12: 18-27; Luke 20: 27-40.*

The Great Commandment

As soon as the Pharisees heard that Jesus had silenced the Sadducees, they gathered themselves together, and one of them, a lawyer, tested him by asking a question:

“Master, which is the great commandment in the law?”

Jesus answered,

“‘*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*’ This is the great and first commandment. The second, which is like it, is this,

“‘*Thou shalt love thy neighbor as thyself.*’

On these two commandments hang the whole law and the prophets.”

“Admirably said, O Teacher,” exclaimed the Scribe. “You have truthfully said that He is one, and that beside him there is none other, and to love him with all one’s heart, and with all one’s understanding, and with all one’s might, and to love one’s neighbor as oneself is far beyond all whole burnt offerings and sacrifices.”

Jesus saw that he had answered with discrimination, and said to him,

“You are not far from the kingdom of God.”

After that no one ventured to question him.

Now while the Pharisees were together, Jesus put this question to them:

“What is your opinion concerning the Christ? Whose Son is he?”

“David’s,” they answered.

“How then,” he said, “does David in the Spirit call him Lord, saying,

“‘*The Lord said unto my Lord,
Sit thou on my right hand
Until I put thine enemies beneath thy feet*’?”

“If David calls him Lord, how can he be his Son?”

No one could answer him a word, nor did any one dare from that day to ask him another question.—*Matt. 22 : 34-46; Mark 12 : 28-37; Luke 20 : 41-44.*

Jesus Pronounces Sevenfold Woes Upon the Pharisees

Then said Jesus to the crowds and to his disciples:

“The scribes and Pharisees sit in Moses’ seat; therefore do and observe whatever they bid you; but do not do as they do, for they preach, but do not practise. For they bind heavy burdens and lay them on men’s shoulders, but they themselves will not lift a finger to move them. For they do all their good deeds to be gazed on of men. They widen their phylacteries, and lengthen the tassels, and are fond of the best places at banquets, and the front seats in the synagogues. They enjoy salutations in the market-places, and having men call them ‘Rabbi.’

“But you are not to be called ‘Rabbi’; for one is your Teacher, and you are all brothers; and call

no one 'Father' on earth, for One is your Father in heaven. And call no one 'Leader,' because One is your Leader, even the Christ. Whoever is great among you shall be your minister; whoever exalts himself shall be humbled, and he who humbles himself shall be exalted."

I

"But woe unto you, scribes and Pharisees, hypocrites! You shut the kingdom of heaven in men's faces; for you do not enter, yourselves, nor do you permit those who are about to come in, to enter."

II

"Woe unto you, scribes and Pharisees, hypocrites! For you scour sea and land to make one proselyte, and when he is gained, you make him two-fold more a son of hell than you are, yourselves."

III

"Woe unto you, blind guides, who say, 'If any one swears by the sanctuary, it is nothing, but if any one swears by the gold of the sanctuary, the oath is binding.' You fools and blind; for which is greater, the gold, or the sanctuary which hallows the gold? You say, too, that whoever swears by the altar, it is nothing, but whoever swears by the offering that is upon it, his oath is binding. You blind! Which is greater, the offering or the altar which hallows the offering? He then, who swears by the altar, swears by it and by everything on it; and he who swears by the Sanctuary swears by it and by Him who dwells therein; and he who swears

by heaven, swears by the throne of God and by Him who sits thereon."

IV

"Woe unto you, scribes and Pharisees, hypocrites! For you tithe mint and anise and cummin, and neglect the weightier matters of the Law—justice and mercy and good faith; these latter you ought to have done, and not to have left the former undone. You blind guides! who strain out the gnat and swallow the camel!"

V

"Woe unto you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but within you are filled with extortion and excess. You blind Pharisee, first clean the inside of the cup and of the plate, so that the outside of it may be clean also."

VI

"Woe unto you, scribes and Pharisees, hypocrites! You are like white-washed sepulchers. They look beautiful without, but within they are filled with dead men's bones and all rottenness. Just so you also outwardly appear to men just, but within you are full of hypocrisy and wickedness."

VII

"Woe unto you, scribes and Pharisees, hypocrites! You rebuild the tombs of the prophets, and adorn the monuments of the righteous, and say,

"If we had lived in the days of our fathers, we

would not have been their comrades in the murder of the prophets.'

"So you bear witness against yourselves, that you are the descendants of those who slew the prophets! Fill up then the measure of your fathers! You serpents! You viper's brood! How shall you escape the judgment of hell?"

—*Matt. 23: 1-33; Mark 12: 38-40; Luke 20: 45-47.*

A Guilty Generation

"For this cause, behold! I am sending you prophets and wise men and scribes. Some of them you will kill and crucify; some of them you will scourge in your synagogues, and pursue from city to city; that upon your heads may come every drop of innocent blood spilt upon the earth, from the blood of Abel, the just, to the blood of Zechariah the son of Berechiah, whom you murdered between the sanctuary and the altar. In solemn truth I tell you that all these things will come upon this generation."

—*Matt. 23: 34-36.*

Lament Over Jerusalem

"O Jerusalem, Jerusalem, murdering the prophets, and stoning those who have been sent to you! How often would I have gathered your children together, as a hen gathers her chickens under her wings, and you would not! Behold, your house is left to you desolate! For I tell you that never shall you see me again until you say,

“ ‘Blessed is he who comes in the name of the Lord.’ ”

—Matt. 23: 37-39.

[Following this final outburst of solemn anger, Jesus withdrew from the city with the close of Tuesday, and spent Wednesday in retirement, perhaps at Bethany.]

The Great Prophetic Address

As Jesus was walking out of the temple, his disciples came to him to show him the building of the temple. And as some spoke of the temple how it was adorned with costly stones and votive offerings, one of his disciples said to him,

“Look, Teacher, what wonderful stones and buildings these are!”

“You see all these buildings?” he answered them; “I tell you solemnly that there shall not be left here one stone upon another, that shall not be torn down.”

When he had seated himself on the Mount of Olives, Peter and James and John and Andrew came to him privately, saying,

“Tell us, when will these things happen, and what will be the sign of your coming, and of the end of the age?”

“Take care,” Jesus answered, “that no one mislead you; for many will come in my name saying, ‘I am the Christ,’ and will mislead many. And you will hear of wars and rumors of wars; see to it that you are not afraid. Such things must happen, but the end is not yet. For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. All

these things are the beginning of birth-pangs. And there will be great signs in heaven. But take heed to yourselves, for before all these they will lay their hands on you and persecute you, delivering you up to the synagogues and councils, and into prisons. They will hand you over to the courts, and you will be flogged in the synagogues; and you will stand before rulers and kings for my sake, to witness to them for me. But the gospel must first be proclaimed to all the nations. When, however, they are leading you off to trial, do not worry beforehand about what you are to say, but whatever is given you in that hour, that say, for it is not you who speak, but the Holy Spirit. For I will give you a mouth and wisdom which all your enemies will not be able to gainsay or to resist.

“And brother will betray brother to death, and a father his child, and children will rise up against their parents, and have them put to death. You will be hated by all men for my name’s sake.

“And then many will stumble and fall, and many false prophets will rise up and mislead many; and because of the increase of iniquity the love of the majority will grow cold; but he who endures to the end will be saved. And this gospel of the Kingdom will be proclaimed throughout the whole inhabited earth for a testimony to the Gentiles, and then will come the end.

“So when you see Jerusalem compassed with armies, and the Abomination of Desolation spoken of by the prophet Daniel standing in the holy place (let the reader take note of this), then let those who are in Judæa flee to the mountains; let him

who is upon the housetop not go down to get the things in his house, and the man in the field not turn back to get his cloak, and let him who is in the field not turn back again to get his clothes. Alas for the women who are with child, and for the nursing mothers in those days! For these are the days of vengeance, that all things which are written may be fulfilled."

"But pray that your flight may not be in the winter; nor on a Sabbath; for then will be a time of great tribulation, such as has not been from the beginning of the world until now, no, and never will be again. And they will fall by the edge of the sword, and will be led away captive into all nations; and Jerusalem will be trodden down by the Gentiles until the times of the Gentiles are fulfilled.

"And if these days had not been shortened, no flesh would have been saved; but for the elect's sake these days will be cut short.

"If at that time any one should say to you, 'See, here is the Christ!' or 'There he is!' believe him not. For false christs and false prophets will arise, and will work great signs and wonders, so as to mislead, if it were possible, the very elect. See, I have forewarned you! So if they say to you,

" 'See, He is in the desert,' do not go out there.

" 'See, He is in the inner room,' do not believe it. For just as the lightning flashes from the east, and is seen even to the west; so will be the coming of the Son of man. . . Wherever the corpse lies, there will the vultures flock together.

“But immediately after the tribulation of those days,

“ ‘ *The sun will be darkened,
The moon will not shed her light,
The stars will fall from the sky,
And the powers of the heavens will be shaken.*’

“Then the sign of the Son of man will appear in the sky; and then all the tribes of earth will lament, when they see the Son of man coming upon the clouds of heaven, with power and great glory. And he will send forth his angels with a great sound of a trumpet, and they will gather his elect together from the four winds, from utmost heaven to utmost earth.

“Learn from the fig tree her parable; when her branches are become soft, and put forth leaves, you know that summer is near; so you also, when you see these signs, know that He is near, at the very doors. I tell you in solemn truth, that the present generation will not pass away till all these things happen. Heaven and earth will pass away, but my words will not pass away.

“But no one knows about that day and hour, not even the angels in heaven, nor the Son, but only the Father. And as were the days of Noah, so will be the coming of the Son of man. For just as in the days before the deluge they were eating and drinking, marrying and giving in marriage, until the very day when Noah entered the ark, nor did they know until the deluge came and swept them away; so will be the coming of the Son of man. At that time there will be two men in the field; one will

be taken, and one will be left. Two women will be grinding at the mill; one will be taken and the other left. Keep guard then, watch and pray, for you do not know the day on which your Master is coming. Watch, lest your hearts be overcharged with surfeiting and drunkenness and the cares of this life, and so the day come upon you unaware. For as a snare will it come upon all those who dwell upon the face of the whole earth.

“Watch therefore and pray always, that you may be counted worthy to escape all these things that will come to pass.

“But know this, that if the master of the house had known in what watch the thief was coming, he would have been on his guard, and would not have allowed his house to be broken into. Therefore you also must be ready, for in an hour when you do not expect him, the Son of man is coming.

“Who, then, is the faithful and prudent slave, to whom his master has entrusted his household, to give them their food in due season? Blessed is that slave whom his Master, when he comes, shall find so doing. In solemn truth I tell you that he will set him over all his property. But if, because he is a bad slave, he should say to himself, ‘My Master is a long time coming,’ and if he begins to beat his fellow slaves, and to eat and drink with the drunkards, on a day when he is not expecting him, and at an hour which he does not know, the Master of that servant will arrive and will cut him in two, and allot him a place among hypocrites, where there will be weeping and gnashing of teeth.”

—*Matt. 24: 1-51; Mark 13: 1-37.*

Three Parables of Final Destiny

Parable of the Ten Virgins

“Then will the kingdom of heaven be likened to ten maidens who took their lamps and went out to meet the bridegroom and the bride. And five of them were foolish, and five were wise. The foolish took their lamps, but took no oil with them; but the wise took oil in their flasks with their lamps. Now because the bridegroom tarried, they all became drowsy and fell asleep. But at midnight there arose a cry,

“‘Behold, the bridegroom! Go out to meet him!’

“Then all those maidens rose and trimmed their lamps; and the foolish said to the wise,

“‘Give us some of your oil, for our lamps are going out.’

“‘Not so,’ answered the wise, ‘for there may not be enough for you and for us. Go to the shops, rather, and buy some for yourselves.’

“And while they were going away to buy, the bridegroom came; and those who were ready went in with him to the wedding-feast. And the door was shut. Afterwards the other maidens came and cried, ‘Lord, Lord, open unto us!’

“‘In solemn truth I tell you,’ he replied, ‘I know you not.’

“Be watchful then, for you know neither the day nor the hour.”

Parable of the Talents

“For it is like a man going into another country, who summoned his slaves, and committed his prop-

erty to their care. To one he gave five talents, to another two, and to another, one—to each according to his individual ability—and then set out on his travels. At once the man who had received the five talents went out and traded with them, and made five talents more. In the same way the one who got two talents made another two. But he who had received the one talent went off, and dug a hole in the ground, and hid his master's money.

“After a long time the master of those slaves came, and demanded a reckoning with them.

“The man who had received five talents came, bringing five more, and said:

“‘Master, five talents you entrusted to me; see, I have gained five more.’

“‘Well done, good and faithful slave,’ replied his master; ‘You have been faithful over a few things, I will set you over many things. Enter into your master's joy.’

“The second, who had received the two talents, came up and said:

“‘Master, it was two talents that you entrusted to me; see, I have gained two more.’

“‘Well done, good and faithful slave,’ his master replied, ‘You have been faithful over a few things, I will set you over many things; enter into your master's joy.’

“Then the man who had received the one talent came up and said:

“‘Master, I knew you were a hard man, reaping where you had not sown, and gathering where you had not scattered; so I was afraid; I went away

and buried your talent in the earth. There, you have what belongs to you!’

“‘You wicked and lazy slave,’ said his master. ‘You say you knew that I reap where I have not sowed, and gather where I have not scattered? Then you ought to have deposited my money with the bankers, and at my coming I should have received back my property with interest. So take away the talent from him, and give it to the man who has ten talents. (For to every one who has, it shall be given, and he shall have abundance; but from him who has not shall be taken away even what he has.) But cast out the worthless slave into the outer darkness; there will be the weeping and the gnashing of teeth.’”

The Final Judgment

“But when the Son of man comes in his glory, and all the angels with him, then will he take his seat on the throne of his glory; and all the nations will be gathered in his presence. And he will separate them one from another, as a shepherd divides his sheep from the goats; and he will place the sheep on his right hand, and the goats on his left.

“Then he, the King, will say to those on his right hand:

“‘Come, my Father’s blessed ones, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a stranger, and you took me in; I was naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to see me.’

“Then will the righteous answer him, saying: ‘Master, when did we see you hungry and feed you; or thirsty and give you drink? When did we see you a stranger and take you in; or naked and clothe you? When did we see you sick or in prison, and come to see you?’

“‘In solemn truth I tell you,’ the King will answer them, ‘that inasmuch as you have done it unto one of the least of these, my brothers, you have done it unto me.’

“Then he will say to those also at his left hand: ‘Depart from me, accursed ones, into the eternal fire prepared for the devil and his angels; for I was hungry, and you gave me no food; I was thirsty, and you gave me no drink; I was a stranger, and you took me not in; naked, and you clothed me not; sick, or in prison, and you visited me not.’

“Then will they also answer, ‘Master, when did we ever see *you* hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to *you*?’

“But he will reply, ‘In solemn truth I tell you that inasmuch as you did not do it unto one of these least, you did not do it unto me.’

“And these will go away into eternal punishment; but the righteous into eternal life.”

—*Matt. 25: 1-46.*

Fourth Prediction of His Death

Now it happened that after Jesus had finished all these discourses, he said to his disciples,

“You know that the Passover is coming in two

days, and the Son of man will be delivered up to be crucified."

And the high priests and the scribes were continually seeking means to put him to death.

Then the chief priests and the elders of the people met together in the court of the palace of the high priest who was called Caiaphas, and they plotted together to get Jesus into their power by a trick, and to put him to death; but said they,

"Not during the feast, for fear of causing a riot among the people."

It was then that Satan entered into one of the Twelve, he who was called Judas Iscariot, and he went to the chief priests and conferred with them, saying,

"What are you ready to give me for betraying him to you?"

And they were glad when they heard it, and promised to pay him money, and they promised to give him thirty pieces of silver. So he kept looking for an opportunity to betray him conveniently in the absence of the multitude.

Then came the day of Unleavened Bread, on which the paschal lamb must be sacrificed. So Jesus sent Peter and John saying,

"Go and prepare for us the Passover, that we may eat it."

"Where shall we get it ready?" they asked.

He answered:

"No sooner will you have entered the city than you will meet a man carrying a water-jug. Follow him into the house where he is going. And to the good man of the house say, 'The Teacher asks you,

“Where is the room in which I can eat the Passover with my disciples?”

“Then he will show you a large upper room furnished. There make your preparations.”

So they went and found everything as he had told them, and they prepared the Passover.

—*Matt. 26: 1-5, 14-16; Mark 14: 1, 2; Luke 22: 1-13.*

The Night Before His Passion

Now just before the feast of the Passover, Jesus, knowing that his hour was come when he should leave this world to go to the Father, having loved his own who were in the world, showed forth his love to the end.

So while supper was proceeding, and the devil had already put it into the heart of Judas Iscariot, the son of Simon, to betray him, Jesus, knowing that the Father had given everything into his hands, and that he was come from God, and was now going to God, rose from supper, laid aside his upper garments, and took a towel and girded himself. Then he poured water into the basin, and began to wash the feet of his disciples and to wipe them with the towel with which he had girded himself.

Then he came to Simon Peter, who said to him,

“Lord, are you going to wash my feet?”

Jesus answered him,

“What I am doing you do not understand now, but you will understand it later.”

Peter answered, “No, never shall you wash my feet.”

“If I do not wash you,” said Jesus, “you have no part in me.”

“Lord,” said Simon Peter, “not my feet only, but also my hands and my head.”

Jesus said:

“He who has bathed needs only to have his feet washed, and he is altogether clean; and you are clean, but not all of you.” (For he knew who should betray him, for that reason he said that they were not every one of them clean.)

So after he had washed their feet, and had put on his upper garments again, and taken his place, he said to them:

“Do you understand what I have been doing to you? You call me ‘Teacher’ and ‘Master,’ and you say well, for such I am. If then I have washed your feet, I the ‘Master’ and the ‘Teacher,’ you also ought to wash one another’s feet, for I have given you an example, that you also should do what I have done to you. In solemn truth I tell you that a slave is not greater than his master, neither is a messenger greater than the one who sends him. If you know these things, happy are you if you do them. I do not speak concerning all of you. I know whom I have chosen, but it is that the Scripture may be fulfilled, which says,

“‘*He who eats my bread
Has lifted up his heel against me.*’

“From this time forward, I tell you before it comes to pass, that when it is come to pass you may believe who I am. In solemn truth I tell you, he who receives any one that I send is receiving me;

and he who receives me is receiving Him who sent me."

—*John 13: 1-20.*

The Last Supper

And in the evening, when the hour was come, he sat down, and the twelve apostles with him, and he said to them:

"With desire have I longed to eat this Passover with you before I suffer. For I tell you that I certainly will not eat again until it be fulfilled in the kingdom of God."

Then when he had received a cup and given thanks, he said:

"Take this, and divide it among yourselves; for I tell you that I will drink no more of the fruit of the vine until the kingdom of God is come."

And he took a loaf, and after giving thanks, he broke it and gave it to them, saying:

"This is my body, which is given for you; this do in remembrance of me."

He gave them the cup in like manner, after supper, saying:

"This cup is the new covenant in my blood, poured out for your sake. But behold, the hand of my betrayer is on the table with me! The Son of man indeed goes on his way, as it has been determined; but woe to that man by whom he is betrayed."

And they began to question among themselves which of them it could be who was going to do such a thing.

And there arose also a dispute among them as to

which of them could be considered the greatest, and he said to them:

"The kings of the Gentiles lord it over them and those who have authority over them are called Benefactors. But you shall not be so. But he who is greater among you let him become like the younger; and he who is leader like him who serves. For which is greater, he who sits at table, or he who serves? Is it not he who sits at table? But I am in your midst as the serving man.

"You, however, are those who have stood by me in my trials. And I promise you a kingdom, even as my Father has promised me a kingdom; so that you shall eat and drink in my kingdom, and you shall sit on thrones, judging the twelve tribes of Israel."

Moreover, he said to them, "When I sent you out without purse or wallet or sandals, did you lack anything?"

They answered him, "We lacked nothing."

Then he said to them: "But now let him who has a purse take it, and he who has no sword, let him sell his cloak and buy one. For I say to you that this word of Scripture must find its fulfilment in me:

"*'And he was numbered among the transgressors,'* for that which concerns me has its accomplishment."

"Master," they said, "here are two swords!"

"That is enough," he answered.

—*Luke 22: 14-38; Mark 14: 22-26; Matt. 26: 26-31.*

Lord, Is It I?

And as they were eating, he said to them,

"In solemn truth I tell you that one of you is going

to betray me!" They were greatly distressed, and said to him one after another,

"It is not I, is it, Master?"

In reply he said:

"One who has dipped his hand with me in the dish will betray me. The Son of man is indeed to go as it is written concerning him, but woe to that man by whom the Son of man will be betrayed. It were good for that man if he had never been born."

In answer, Judas, who betrayed him, said,

"Surely it is not I, Rabbi?"

He said to him, "Is it not?"

The disciples looked at one another, at a loss to know which of them he meant.

There was reclining upon Jesus' breast one of the disciples whom he loved. So Simon Peter beckoned to him saying,

"Ask who it is about whom he is speaking."

So that disciple just leaned back against Jesus' breast, and said to him,

"Lord, who is it?"

"It is that one," answered Jesus, "to whom I am going to give a piece of bread, after dipping it."

So when he had dipped the bread, he took it and gave it to Judas Iscariot, son of Simon. And after he had received the piece of bread, Satan entered into him.

"What you do, do quickly," said Jesus.

Now no one at the table understood why he said this to him, for some were thinking, as Judas kept the purse, that Jesus meant to tell him, "Buy the things that we need for the feast," or that he should give something to the poor. When he had taken the

piece of bread, Judas went out immediately; and it was night.

So when he was gone, Jesus said:

“Now has the Son of man been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself, and straightway will he glorify him.

“My little children, I am only to be with you a little longer. You will seek me; just as I said to the Jews, ‘Where I go you cannot come,’ so now I say to you. I give you a new commandment, Love one another! By this shall all men know that you are my disciples, if you have love one for another.”

—*Luke 22: 21-23; Matt. 26: 21-25; John 13: 22-35; Mark 14: 18-21.*

Simon Peter said to him, “Lord, where are you going?”

“Where I am going,” answered Jesus, “you cannot follow me now; but you will follow me later.”

“Why cannot I follow you now, Master?” said Peter. “I will lay down my life for you.”

Jesus answered him: “Your life you will lay down for me? Of solemn truth I tell you the cock will not crow before you have three times disowned me.”

Then Jesus said to them:

“This very night even you will all stumble and fall away from me; for it is written,

“‘*I will smite the shepherd, and the sheep of the flock will be scattered.*’

But after I am raised up I will go before you into Galilee.”

But Peter said to him,

"Even if I must die with you, I will never deny you. Though they all should stumble and fall, yet will not I." And so said all the disciples.

And the Lord said: "Simon, Simon, behold, Satan has desired to have you all that he might sift you like wheat, but I have prayed for you that your own faith might not fail. And you when you have turned, strengthen your brothers."

"Lord," said Simon, "I am ready to go with you both to prison and to death."

"I tell you, Peter," Jesus answered, "the cock will not crow this day until you will three times deny that you know me."

—*John 13: 36-38; Matt. 26: 31, 32, 35; Luke 22: 31-34.*

The Final Teaching of Jesus in the Upper Room

And Jesus said to them,

"Let not your hearts be troubled. You trust in God, trust in me also. In my Father's house there are many rooms. If it were not so, would I have told you that I went to prepare a place for you? And if I go and prepare a place for you, I will return and will take you to be with me, so that where I am you may be also. And the way is known to you all, where I am going."

"We do not know where you are going, Lord," said Thomas, "so how can we know the way?"

Jesus answered him:

"I am the Way, the Truth, and the Life. No man ever comes to the Father but by me. If you had

known me, you would have known my Father too; from now on you know him and have seen him."

"Lord," said Philip, "cause us to see the Father, and we shall be satisfied."

"Have I been so long among you, and yet you, Philip, have you not recognized me? He who has seen me has seen the Father. How can you say, 'Cause us to see the Father'? Do you not believe that I am in the Father and the Father in me? The words that I speak to you I speak not of myself; but the Father, who ever dwells in me, is doing his own work. Believe me, all of you, that I am in the Father and the Father in me, or else believe me for the very works' sake.

"I tell you solemnly that he who trusts in me shall himself do the works that I am doing; and still greater works than these, because I am going to my Father.

"And whatever you ask in my name I will do; that the Father may be glorified in the Son. If you ask anything in my name, I will do it.

"If you love me, you will obey my commandments, and I will pray the Father, and he will give you another Comforter to be with you forever, the Spirit of Truth. The world cannot receive him because it does not see him nor know him, but you know him, for he is ever with you and within you. I will not leave you comfortless; I will come to you. Yet a little while and the world will see me no more, but you will see me; because I live, you, too, will live. At that day you will understand that I am in my Father, and you in me, and I in you. It is he who has my commands and obeys them that loves me;

and he who loves me will be loved by my Father, and I will love him and will manifest myself to him."

"How is it, Lord," said Judas (not Iscariot), "that you will manifest yourself to us and not to the world?"

Jesus replied:

"If any one loves me he will obey my word, and my Father will love him, and we will come to him and make our home with him. He that loves me not does not obey my words, and yet the words to which you are listening are not mine, but the Father's who sent me.

"All this have I told you while still with you. But the Comforter, the Holy Spirit, whom the Father will send in my name, will teach you everything, and bring to your remembrance everything that I have told you.

"Peace I leave with you. My own peace I give to you. It is not the world's 'Peace' I give you. Let not your heart be troubled, neither let it be afraid.

"You heard me tell you, 'I am going away, and yet I am coming to you.' If you loved me you would have been glad because I said, 'I am going to the Father,' for my Father is greater than I. And now I tell you this before it happens, so that when it does happen you may believe.

"I shall not talk with you much more, for the Prince of this world is coming. He has nothing in me, but in his coming the world may know that I love the Father, and that I do just as the Father commanded."

—*John 14: 1-31.*

The Vine and the Branches

“I am the true Vine, and my Father is the Vine-grower. He cuts back any of my branches that bear no fruit, and prunes every fruit-bearing branch, that it may bear more. Now you are clean through the word which I have spoken to you. Abide in me, and I in you. Just as the branch cannot bear fruit of itself except it abide in the vine, no more can you, unless you abide in me. I am the Vine, you are the branches. He who abides in me and I in him, bears abundant fruit; because apart from me you can do nothing. If any one does not abide in me he is thrown away like a branch and withers. Such branches are gathered up and thrown into the fire and burned.

“If you abide in me and my words abide in you, ask whatever your will is, and it will be yours. By this is my Father glorified, by your bearing abundant fruit, and so being my disciples. As the Father has loved me, so have I loved you; abide in my love. If you obey my commands you will abide in my love, just as I have obeyed my Father’s commands and abide in his love.

“I have told you these things that my joy might remain in you, and that your joy might be full. This is my command, Love one another as I have loved you.

“Greater love has no man than this, that a man lay down his life for his friends.

“You are my friends if you do what I command you. I no longer call you slaves, because a slave does not know what his master is doing; but I have

called you friends, because I have made known to you everything that I have learned from my Father. You did not choose me, but I chose you and appointed you, that you should go and bear fruit, and that your fruit should remain; so that whatever you ask the Father in my name, he may give it you.

“This is my command: to love one another. If the world hates you, do not forget that it hated me first. If you belonged to the world, the world would love its own; but because you do not belong to the world, but I have chosen you out of the world, for that reason the world hates you. Remember what I told you, ‘A slave is not better than his master.’ If they persecuted me, they will persecute you. If they have obeyed my word, they will obey yours also. But they will do all these things to you for my name’s sake, because they know not Him who sent me.

“If I had not come and spoken to them, they would have had no sin; but now they have no excuse for their sin. He who hates me hates my Father also.

“If I had not done among them such works as none other ever did, they would have had no sin; but now they have both seen and hated both me and my Father. And so is fulfilled the word written in their Law, ‘*They hated me without cause.*’

“When the Comforter is come whom I will send to you from the Father, the Spirit of Truth who comes forth from the Father, he will bear witness of me; and you too will bear witness because you have been with me from the first.”

—*John 15: 1-27.*

The Work of the Holy Spirit

“I have told you all this so that you may not stumble. They will excommunicate you from their synagogues; indeed the time is coming when any one who kills you will suppose that he is doing God’s service. And they will do these things because they have not known my Father, nor me. But I have told you these things, that when the time for them comes you may remember that I told you about them, myself. I did not, however, speak of these things at first, because I was with you. But now I go my way to Him who sent me, yet none of you asks me, ‘Where are you going?’ but sorrow has filled your hearts because I have told you these things.

“Yet—I am telling you the truth—my going is for your good. For unless I go away the Comforter will not come to you; but if I depart I will send him unto you.

“And he, when he comes, will convict the world of sin and of righteousness and of judgment; of sin, because they do not believe in me; of righteousness, because I am going to my Father, and you will no longer see me; and of judgment, because the Prince of this world has been judged.

“I have yet many things to say to you, but you cannot bear them just now. But when he is come, that Spirit of Truth, he will guide you into the whole truth. For he will not speak on his own authority, but all that he hears he will speak, and will make known to you that which is to come. He will glorify me; for he will take of what is mine and will make it known to you. Everything that the Father has

is mine; that is why I said that he will take of what is mine and will make it known to you.

“In a little while you will behold me no more; and again in a little while you will see me, because I am going to the Father.”

At this some of his disciples said among themselves:

“What does he mean by telling us, ‘In a little while you will behold me no more; and again in a little while you will see me,’ and ‘Because I am going to the Father’?”

So they kept asking:

“What does that ‘little while’ mean of which he speaks? We do not know what he is talking about.”

Jesus perceived that they wanted to ask him, and said:

“Are you questioning one another about my saying, ‘A little while and you will behold me no more, and again a little while and you will see me’? I tell you solemnly that you will be weeping and wailing while the world is rejoicing; you will be grief-stricken, but your grief will be turned into gladness. A woman in labor has grief because her hour is come; but when she has given birth to the babe she no longer remembers her anguish, because of joy that a child has been born into the world. So you also have sorrow now, but I will see you again and *your heart will rejoice*, and your joy will no man snatch away from you. And in that day you will ask me no questions.

“Most solemnly I tell you that whatever you ask the Father in my name, he will give you. Hitherto

you have asked nothing in my name; ask, and you will receive, that your joy may be full.

“I have told you these things in figures; but the time is coming when I shall no longer speak in figures, but shall tell you about the Father in plain words. In that day you will pray in my name; and I do not tell you that I shall ask the Father on your behalf; for the Father himself loves you, because you have loved me and have believed that I came forth from God. I came forth from the Father, and am come into the world: again, I am leaving the world, and am going to the Father.”

“Ah,” said the disciples, “now you are speaking plain language, and not using figures. Now we are sure that you know all things, and have no need for any one to question you; by this we believe that you came forth from God.”

“Do you now believe?” said Jesus; “behold the hour approaches and is already come when you will be scattered, each man to his home, and will leave me alone; and yet I am not alone, because the Father is with me. I have said all this to you that in me you might have peace. In the world you will have tribulation, but be courageous; I have overcome the world.

“Arise, let us go hence!”

Then they sang a hymn and went out to the Mount of Olives.

—*John 16: 1-33; 14: 31; Mark 14: 26.*

The Garden of Gethsemane

When Jesus had spoken these words and they had sung a hymn, he came out with his disciples and

went, as was his wont, over the brook Cedron to the Mount of Olives, and his disciples followed him. And they came to a garden called Gethsemane into which he entered with his disciples.

When he arrived at the place he said to his disciples:

“Sit down here, while I go and pray yonder.”

And he took with him Peter and James and John, the two sons of Zebedee, and began to be in anguish and sore distress, and he said to them:

“My soul is in anguish even unto death! Stay here and keep watch with me.”

Then he went forward a short distance, about a stone's cast and knelt down on the ground and fell on his face and prayed repeatedly, saying:

“O, my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt. Not my will, but thine, be done.”

And there appeared to him an angel from heaven strengthening him. And being in an agony he kept praying more earnestly, and his sweat became, as it were, great drops of blood falling down upon the ground.

And when he arose from praying and was come to his disciples he found them sleeping for sorrow, and said to Peter:

“Are you sleeping, Simon? Were none of you strong enough to keep watch one hour? Keep watch, all of you, and pray that you may not come into temptation; the spirit indeed is willing, but the flesh is weak.”

Then he went away the second time and prayed saying the same words:

"O, my Father, if this cup may not pass away from me except I drink it, thy will be done."

And he came again and found them sleeping, for their eyes were heavy with sleep, and they knew not what to say to him.

So he left them and went away again, and prayed the third time in the same words as before. Then he came to his disciples and said:

"Sleep on now and take your rest! It is over. My hour has come. Look! the Son of man is betrayed into the hands of wicked men. Rouse yourselves! Let us go. See! My betrayer is close at hand."

—*John 18 : 1; Luke 22 : 39-46; Matt. 26 : 36-47; Mark 14 : 32-42.*

The Betrayal of Jesus

Now Judas the traitor also knew this place; for Jesus and his disciples had often met there. So after getting troops and some temple police from the chief priests and Pharisees, Judas came there with lanterns and torches and weapons. Then Jesus, knowing all that was coming upon him, went forth to meet them, and asked them,

"Who is it that you are looking for?"

"For Jesus of Nazareth," they answered.

He said to them, "I am he."

(Now Judas also, the betrayer, was standing with them.) When Jesus said, "I am he," they drew back and fell to the ground; so he asked them once more, "Whom are you looking for?" and they replied, "Jesus of Nazareth."

"I have already told you that I am he," said Jesus. "If, then, you are looking for me, let these go their way." (In order that the word which he had spoken might be fulfilled, "Of those whom thou hast given me I have not lost one.")

Now he that betrayed him had given them a sign, saying,

"Whomsoever I shall kiss, that is the man, arrest him."

So he came straight up to Jesus in order to kiss him and said, "Hail, Rabbi," and kissed him eagerly. And Jesus said to him: "Judas, are you betraying the Son of man with a kiss? Friend, do that for which you came."

Those who were around him, when they saw what was about to happen, said to him,

"Lord, shall we strike with our swords?"

Then they came forward and laid hands upon Jesus, and arrested him. And, behold Peter, one of those who were with Jesus, stretched out his hand and drew his sword and smote the slave of the high priest, and cut off his ear. The slave's name was Malchus.

Then Jesus said to him:

"Put back your sword into its place! for all who take the sword will perish by the sword. Do you not suppose that I am able to appeal to my Father to furnish me at this very moment with twelve legions of angels? But if I did, how could the Scriptures be fulfilled that say that thus it must happen?"

"Put up your sword in its sheath. The cup which my Father has given me, shall I not drink it?"

Turning to the slave Jesus said, "Permit me to

do this at least," as he touched his ear and healed him.

Then Jesus said to the crowds, and to the chief priests and captains of the temple and elders who had come out to arrest him:

"Are you come out as against a robber, with swords and staves to arrest me? Day after day, I sat in the temple courts teaching, and you did not apprehend me. But all this has happened in order that the Scriptures might be fulfilled. This is your hour and the power of darkness."

So the troops and their commandant and the Jewish police took Jesus, and bound him, and led him to Annas first. (For Annas was the father-in-law of Caiaphas, who was high priest that year—the Caiaphas who had advised the Jews that it was for their advantage that one man should die for the people.)

Then they all forsook him and fled. One young man, however, began following him, with only a linen sheet thrown around his naked body. They seized him, but he left the linen sheet and fled away naked.

—*John 18: 2-11; Mark 14: 44-52; Luke 22: 47-51; Matt. 26: 50-54.*

Peter's Denial

Then they took Jesus to the high priest, and all the chief priests and elders and scribes came with him. Meanwhile Simon Peter was following Jesus afar off to see the end, and so was another disciple who was known to the high priest, and they went in

with Jesus into the court of the high priest's palace. But Peter took his stand outside, near the door. So the other disciple who was known to the high priest came out and spoke to the doorkeeper and brought Peter in.

Now the slaves and the attendants were standing and warming themselves about a charcoal fire, which they had made because it was cold; and Peter also stood with them, and was warming himself. And there came one of the maids of the high priest, the doorkeeper, and said to Peter:

"Are you not one of this man's disciples? You also were with Jesus, that Nazarene!"

But he said: "I am not, I don't understand what you are saying."

Then he went out into the porch, and the cock crew.

Soon after another maid saw him and said to those who were there,

"This fellow also was with Jesus the Nazarene and is one of them."

Then they said to him, "Are you not one of his disciples?"

And he denied it again with an oath and said,

"Man, I am not, I do not know the man." And Peter stood and warmed himself. And about an hour afterward another man confidently affirmed, saying,

"Of a truth this fellow was also with him, for he is a Galilean."

And the bystanders came out to Peter, and one of the servants of the high priest, a kinsman of him whose ear Peter had cut off, said again to Peter,

"Surely you are one of them, for your speech betrays you, for you are a Galilean. Did not I myself see you with him in the garden?"

Then Peter denied again, and began to curse and to swear, saying:

"Men, I do not know what you are talking about. I do not know this man of whom you are speaking."

And immediately the cock crew. And the Lord turned and looked on Peter.

Then Peter recalled the word that Jesus had spoken, "Before the cock crow, you will three times deny me"—and he went out, and when he thought thereon he broke out into bitter weeping.

—*Matt. 26: 69-75; Mark 14: 66-72; Luke 22: 54-62.*

Trial Before the High Priest

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered him:

"I have spoken to all the world openly. I always taught in a synagogue and in the temple, places where all the Jews are wont to assemble, and in secret I have spoken nothing. Why do you question me? Ask those who heard what I have said to them; these witnesses here know what I said."

When he had spoken these words, one of the police standing by gave him a blow with his hand, saying as he did so,

"Is that the way you answer the high priest?"

Jesus replied:

"If I have said anything wrong, give evidence

concerning the wrong; but if I said what was true, why do you strike me?"

Then Annas sent him in chains to Caiaphas, the high priest.

As soon as it was day the elders of the people and the chief priests and the scribes came together and led him into their council.

—*John 18: 19-23; Luke 22: 66.*

Jesus Under Oath Testifies to His Sonship

Meanwhile the high priests and all of the Sanhedrin were trying to get evidence against Jesus, so as to have him put to death, but they found none; for though many gave false witness against him, their testimony did not agree. Some came forward and swore falsely, saying,

"We heard him say, 'I will tear down this temple made by hands, and in three days I will build another temple not made by hands.'" But even their evidence did not agree.

Then the high priest rose and stood forth among them.

"Have you no answer to make?" he asked Jesus; "What is it that these testify against you?"

But he remained silent, and answered nothing.

Again the high priest questioned him, saying:

"I adjure you by the living God that you tell us, are you the Christ, the Son of the Blessed?"

"I am," Jesus answered, "'and you all will see the Son of man seated on the right hand of Power, and coming with the clouds of heaven.'"

Then the high priest tore his vestments. "Why do we need any further witness?" he exclaimed. "Did you hear his blasphemy? What is your verdict?"

Then said they all, "Are you the Christ, the Son of God, tell us?"

"If I tell you," he answered, "you will not believe; and if I ask you, you will not answer. But from henceforth the Son of man will be seated at the right hand of the power of God."

Then they all said, "Are you, then, the Son of God?"

"Certainly," he answered, "I am."

"What need have we of further evidence? for we ourselves have heard it from his own lips."

Then they all condemned him to be worthy of death. Some began to spit on him, and to blindfold him while striking him and saying, "Prophecy. Who is it that smote you?" The officers, too, received him into custody with blows.

And many other things did they speak against him blasphemously.

—*Matt. 26: 63; Mark 14: 61-65; Luke 22: 67-71; Mark 15: 1.*

Trial Before the Roman Governor

As soon as it was dawn, after the high priests had conferred with the elders and the whole Sanhedrin, the whole company rose up and bound Jesus, and took him away from Caiaphas to the Prætorium and delivered him over to Pontius Pilate, the gov-

error. They themselves would not enter the Prætorium, in order that they might not be ceremonially defiled, but might be able to eat the Passover. So Pilate came outside to them and asked,

“What charge do you bring against this man?”

In reply they said,

“If he had not been a criminal we should not have handed him over to you.”

“Take him yourselves,” answered Pilate, “and judge him according to your law.”

The Jews answered him,

“We are not allowed to put any one to death” (that the word of Jesus might be fulfilled in which he predicted the kind of death he was to die.)

And Jesus stood before the governor, and they began to accuse him, saying:

“We found this fellow perverting the nation, and forbidding to pay tribute to Cæsar, saying that he himself is Christ, a King.”

So Pilate went into the Prætorium again, and summoned Jesus.

“Are you the King of the Jews?” he said.

Jesus answered,

“Are you saying this of your own accord, or did others say it to you about me?”

“I am not a Jew, am I?” replied Pilate; “It is your own nation and the high priests who have handed you over to me. What have you done?”

Jesus answered him:

“My kingdom is not of this world. If my kingdom were of this world, then would my servants have fought hard that I should not be handed over

to the Jews; but in reality my kingdom is not of such origin."

"You are a king, then? You!" said Pilate.

"You say truly that I am a king," answered Jesus, "for this purpose was I born, and to this end came I into the world, that I should bear witness to the truth. Every man who is of the truth listens to my voice."

Pilate said to him, "What is truth?"

As he said this, he went outside again to the Jews and said to them:

"I find no harm in this man."

But they repeatedly insisted, "He is stirring up the people throughout all Judæa with his teachings which he started from Galilee."

—*John 18: 28-39; Luke 23: 1-5; Mark 15: 1-5.*

Jesus Sent to Herod

When Pilate heard the word "Galilee" he asked if the man were a Galilean, and when he learned that he belonged to Herod's jurisdiction he sent him to Herod, who himself happened to be in Jerusalem during those days.

Now when Herod saw Jesus he was exceedingly glad. He had long been wanting to see him, because he had heard so much about him, and he was hoping to see some miracle performed by him. So he began asking him many questions, but Jesus made no answers. Meanwhile the high priests and scribes were standing around, and continually making accusations against him. Then Herod and his soldiers set him at naught, and mocked him, and throwing about

him a gorgeous robe, sent him back to Pilate. Herod and Pilate became friends again from that very day; for before they had been at enmity between themselves.

—*Luke 23: 6-12.*

Jesus Sent Back to Pilate

So Pilate called together the chief priests and the rulers and the people, and said to them:

“You brought before me this man as one who incited the people to rebellion. I have examined him in your presence, and I find no fault in this man, regarding the charges that you bring against him. Neither does Herod; for he sent him back to us. You see that he has done nothing worthy of death. I will therefore, after flogging him, release him.”

Now it was the Governor's custom, during the Passover, to release to the people any one prisoner whom they selected. At that time they had a notorious prisoner named Barabbas, who was a robber, with some rioters who had committed murder during an uprising. So when they had assembled, and began asking Pilate to follow his usual custom, Pilate said to them:

“Whom do you want me to release to you, Barabbas, or Jesus who is called Christ?”

He knew well that it was because of enmity that the chief priests had brought Jesus before him.

And while he was seated upon the judgment-seat, his wife had sent to him, saying,

“Have nothing to do with that innocent man, for I have suffered many things today, in a dream, because of him.”

But the chief priests and the elders urged the crowds to ask for Barabbas, and to destroy Jesus. So when Pilate said to them, "Which of the two do you want me to release unto you?" they said,

"Barabbas."

And Pilate asked,

"What then shall I do with Jesus, who is called Christ?"

With one voice they shouted,

"Let him be crucified!"

But Pilate said the third time:

"Why, what evil has he done? I have found no cause of death in him. I will therefore flog him and let him go."

But they kept shouting the more fiercely,

"Let him be crucified!" and they were insistent with loud voices, demanding that he should be crucified, and their shouts won the day.

So when Pilate saw that he was accomplishing nothing, but that on the contrary a riot was threatening, he took water and washed his hands in the presence of the crowd, saying:

"I am innocent of the blood of this man; you must answer for it."

Then answered all the people, "His blood be upon us, and upon our children."

So Pilate gave sentence that what they wished should be done. He released the man who had been put in prison for riot and murder, the man whom they had asked for, but he delivered Jesus to their will.

Then Pilate took Jesus and had him scourged.

And the soldiers of the Governor took Jesus into

the Prætorium, and gathered all the battalion together. They stripped him and put on him a scarlet robe. And they twisted a thorny crown for him, and put it on his head, and placed a reed in his right hand. Then they knelt before him, in mockery, crying, "Hail, King of the Jews!"

And they spit upon him, and took the reed and struck him on the head, again and again. At last, when they had finished their mocking, they stripped off the scarlet robe and put his own garments on him, and led him away to crucify him.

Pilate again came forth and said to the people,

"See, I am going to bring him out to you, that you may clearly know that I find no crime in him."

Then as Jesus came out, in the scarlet robe, Pilate said to them,

"BEHOLD, THE MAN!"

So when the chief priests and the police saw him, they shouted:

"Crucify him! Crucify him!"

"Take him yourselves and crucify him," said Pilate, "for I find no crime in him."

The Jews answered him,

"We have a law, and by that law he ought to die, because he made himself out to be God's Son."

Now when Pilate heard these words he was more alarmed than ever, and entering the Prætorium again, he said to Jesus,

"What is your origin?"

Jesus made no answer. So Pilate said to him:

"Do you not speak to me? Do you not know that I have power to release you, or power to crucify you?"

“You would have no power over me,” answered Jesus, “unless it had been given you from above. For this reason he who has betrayed me to you has the greater sin.”

After that Pilate began to seek to release him, but the Jews shouted out:

“If you release this man you are no friend of the Emperor. Any man who makes himself out a king is a rebel against the Emperor.”

On hearing what they said, Pilate brought Jesus out and made him sit on the judge’s seat in a place called the Mosaic Pavement (the Hebrew name is Gabbatha). And it was the day of Preparation for the Passover, about six o’clock in the morning.

Then he said to the Jews,

“Behold your king!”

Then they shouted:

“Away with him! Away with him! Crucify him!”

“Crucify your king?” said Pilate.

The chief priests answered,

“We have no king but Cæsar!”

So then he gave him over to them to be crucified.

—*Matt. 27: 27-31; Mark 15: 1-15; Luke 23: 1-25; John 18: 1-16; 19: 1-14.*

The Remorse of Judas

Then when Judas, his betrayer, saw that he was condemned, he repented and brought back the thirty pieces of silver to the chief priests and elders.

“I have sinned,” he said, “in betraying innocent blood!”

“What is that to us?” they answered; “you must see to that.”

And flinging down the silver into the Sanctuary, he rushed out, and went and hanged himself.

The chief priests took the money, and said, “It would be wrong to put it into the temple-treasury, because it is the price of blood.”

So after consultation they bought the Potter’s Field with it, for a burial-place for strangers. That is the reason why, to this day, the field is called “The Field of Blood.”

Then was fulfilled the word spoken by the prophet Jeremiah:

And I took the thirty pieces of silver, the price of him who had been priced, whom certain of the Children of Israel had priced; and gave them for the Potter’s Field, as the Lord had appointed me.

—Matt. 27: 3-10.

Simon Bears Jesus’ Cross

Then they came out and led him away, he bearing his cross. They found a man of Cyrene, named Simon, who was passing along coming in from the country, the father of Alexander and Rufus, and they laid hold of him, and on him they laid the cross and compelled him to carry it behind Jesus.

He was also followed by a great crowd of people, and of women too, who were beating their breasts and lamenting him. But Jesus turned and said:

“Daughters of Jerusalem, do not weep for me; but weep for yourselves and for your children. For behold, the days are coming when they will say,

‘Blessed are the barren, and the wombs that never bore children, and the breasts that have never suckled.’ Then will they begin to say to the mountains, ‘Fall on us!’ and to the hills, ‘Cover us!’ For if this is what they do in the green tree, what will they do in the dry?”

—*Luke 23: 26-31; Mark 15: 21.*

Crucified Between Two Thieves

And there were led out with him to be executed, two criminals also. When they came to the place called Calvary, or in the Hebrew “Golgotha,” which means “The Skull,” they gave Jesus wine to drink mingled with gall. But after tasting it he refused to drink it. There they crucified him and the criminals also, one upon his right hand, and one upon his left, and the Scripture was fulfilled that said, “*and he was numbered with the transgressors.*” Jesus kept saying:

“Father, forgive them for they do not know what they are doing.”

—*John 19: 15-19; Luke 23: 32-34.*

The Inscription in Hebrew and Latin and Greek

And they divided his garments among them, casting lots for them. Then they sat and watched him there, and the people stood looking on. Even the rulers repeatedly taunted him, saying,

“He saved others, let him save himself, if this fellow is indeed the Christ of God, His Chosen One!”

Even the soldiers made sport of him by coming up to him and offering him sour wine, saying,

“If you are the King of the Jews, save yourself.”
For there was an inscription over his head,

THIS IS JESUS OF NAZARETH,
THE KING OF THE JEWS

Now Pilate had written this title and put it over his head on the cross.

This inscription was read by many of the Jews, because the place where they crucified Jesus was near the city, and the inscription was written in Hebrew, Latin, and Greek. So the high priests of the Jews said to Pilate,

“Do not write ‘King of the Jews,’ but ‘He said, I am King of the Jews.’”

Pilate answered,

“What I have written, I have written!”

—*Matt. 27: 35-37; John 19: 19-22.*

The Mob Mock Jesus

And the passers-by kept jeering at Jesus, wagging their heads and saying:

“Ah! you who were to ‘destroy the sanctuary and rebuild it in three days,’ save yourself! Come down from the cross!”

In the same way the high priests also, as well as the scribes, kept on mocking him to themselves. “He saved others,” they said, “but himself he cannot save. The Christ! The King of Israel! Let him now come down from the cross, that we may see and believe. He put his trust in God; let him deliver him now if he cares for him. For he said, ‘I am the Son of God.’”

—*Matt. 27: 39-43; Mark 15: 27-32.*

The Penitent Thief

They also who had been crucified with Jesus were reviling him.

And one of the criminals who had been hung there kept reviling him, saying:

“Are you not the Christ? Save yourself and us.”

But the other, answering, reproved him, saying:

“Have you no fear of God even? When you are suffering the same punishment as he? We indeed justly, for we are receiving due retribution for what we have done. But he has done no wrong.”

Then he added,

“Jesus, remember me when you come in your kingdom.”

“In solemn truth I tell you,” said Jesus, “that this day you shall be with me in Paradise.”

—*Matt. 27: 44; Mark 15: 32; Luke 23: 39-43.*

Gambling for His Garments

After the soldiers had crucified Jesus, they took his garments and divided them into four parts, to each soldier a part, and the tunic. Now the tunic was seamless, woven in one piece from top to bottom; so the soldiers said one to another:

“Let us not tear it. Let us draw lots, to see whose it shall be”—that the Scripture might be fulfilled,

*They divided my garments among them,
For my raiment did they cast lots.*

This was what the soldiers did.

—*John 19: 23, 24.*

Jesus Provides for His Mother

Now there stood near the cross of Jesus, his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother, and standing near her the disciple whom he loved, he said to his mother,

“Woman, behold your son.”

Then he said to the disciple,

“Behold your mother.”

And from that hour the disciple took her to his home.

—*John 19: 25-28.*

Darkness Over the Land

Now from noon darkness fell upon the whole land, until three o'clock in the afternoon. But at three o'clock Jesus cried out in a loud voice,

“*Eli, Eli, lama sabachthani?*” (That is to say, “My God, my God, why hast thou forsaken me?”)

When they heard this, some of the bystanders said,

“He is calling for Elijah!”

At once, one of them ran, and took a sponge, and filling it with vinegar, put it on a reed, and gave him to drink. But the rest said:

“Let be! Let us see whether Elijah is coming to save him!”

—*Matt. 27: 45-49; Mark 15: 33-36.*

Jesus Dies

After that, when Jesus knew that everything was now accomplished, he said in fulfilment of the words of Scripture,

“ ‘*I am thirsty.*’ ”

There was a jar full of vinegar standing there; and they filled a sponge with vinegar, and put it upon a stalk of hyssop, and put it to his lips. Then after he had taken the vinegar, Jesus said,

“ IT IS FINISHED! ”

And when he had cried again with a loud voice he said,

“ Father, into thy hands I commend my spirit,” and bowing his head, he yielded up his spirit.

And lo, the veil of the temple was torn in two, from the top to the bottom; the earth quaked; the rocks split; the tombs were opened, and many bodies of the saints who had fallen asleep were raised. And coming forth out of the tombs, after his resurrection, they went into the holy city and appeared to many.

When the Roman captain and the soldiers who were with him, guarding Jesus, saw the earthquake and all that happened, they were greatly terrified, and said,

“ Certainly this man must have been God’s Son.”

—*John 19: 28-30; Matt. 27: 50-54; Mark 15: 37-39.*

The Watching Women

And all the crowds who had assembled to see this spectacle, after witnessing what had been done, were returning, beating upon their breasts. But all his acquaintances and the women who had been his followers continued to stand at a distance, looking on.

There were some women also watching from a distance. Among them were both Mary Magdalene, and Mary the mother of James the younger and of

Joses, and Salome, women who used to follow him when he was in Galilee, and minister to him; and many other women who had come up to Jerusalem with him.

—Mark 15: 40, 41.

The Pierced Side

It was the Preparation Day, so in order to prevent the bodies' hanging on the cross during the Sabbath (for that Sabbath was a great day) the Jews begged Pilate to have the legs broken, and the bodies taken away.

So the soldiers came and broke the legs of the first man and of the other who had been crucified with him. But upon coming to Jesus they saw that he was already dead, and did not break his legs. One of the soldiers, however, pierced his side with a lance, and immediately blood and water flowed out. And he who saw it has borne testimony, and his testimony is trustworthy, and he knows that he is telling the truth in order that you also may believe. For this happened that the Scriptures might be fulfilled,

Not one of his bones shall be broken.

And again another Scripture says,

They shall look on him whom they have pierced.

—John 19: 31-37.

The Tomb of Joseph of Arimathea

And now when it was even, because it was the Preparation, that is, the day before the Sabbath, Joseph of Arimathea, a Councilor, honorable in rank, who was himself also looking for the Kingdom of God, a good man and a just, who had not concurred

in the deeds of the council, and who was a disciple of Jesus but secretly because of fear of the Jews, went boldly to Pilate and asked permission to take the body of Jesus. But Pilate wondered whether he were already dead. So he summoned the army captain and inquired if he had been any time dead. And when he learned the fact from the army captain, he gave the body to Joseph. So he came bringing fine linen, and took down the body. Nicodemus also, the one who visited Jesus by night, came bringing a mixture of myrrh and cloves weighing nearly a hundred pounds. So they took the body of Jesus and wound it in the linen with the spices according to the Jewish mode of burial. There was a garden near the place where Jesus had been crucified, and in the garden Joseph had a new tomb, hewn out of the rock, in which no one had ever been laid. Here because of its being the Preparation Day, and because the tomb was near-by, they placed Jesus, and rolled a large stone against the door of the tomb and departed.

And Mary Magdalene and Mary, the mother of Jesus, were watching to see where he was laid, sitting opposite the tomb.

—*Matt. 27: 57-61; Mark 15: 42-47; Luke 23: 50-56; John 19: 31-42.*

Precautions Taken at the Tomb

Then the women also who had accompanied him out of Galilee followed after, and noted the tomb and how his body was placed. Then they returned and prepared spices and perfumes.

The day after—that is, the day following the Preparation—the chief priests and Pharisees went in a body to Pilate and said:

“We recollect, Sir, that when he was living this impostor said, ‘I will rise again after three days.’ Now therefore give orders to have the sepulcher securely guarded until the third day, for fear his disciples may come and steal him away, and then tell the people, ‘He is risen from the dead’; and so the last error will be worse than the first.”

“You can have a guard,” said Pilate. “Go your way, make it as secure as you can.”

So they went and made the sepulcher secure, by sealing the stone in the presence of the guard.

—*Luke 23: 55, 56; Matt. 27: 62-66.*

The Bribing of the Guard

Now while they were on their way, some of the guard went into the city and told the high priest all that had happened. And when they had met with the elders and conferred together, they heavily bribed the soldiers and told them to say,

“His disciples came by night and stole him away, while we were asleep.”

“If this should reach the Governor’s ears,” they said, “we will satisfy him and screen you from punishment.”

So the soldiers took the money, and did as they were told; and this story has been noised abroad among the Jews, and continues to this day.

—*Matt 28: 11-15.*

XI

THE RESURRECTION AND ASCENSION OF JESUS

The Witness of the Empty Tomb

On the Sabbath Day they rested in obedience to the commandment, but in the deep dawn of the first day of the week they took the spices which they had prepared, and came to the tomb, Mary Magdalene and the other Mary, and certain others with them.

And they kept saying to one another as they came to the tomb very early in the morning as the sun was rising,

“Who will roll away the stone for us from the door of the tomb?” For it was very large. And when they looked they saw that the stone was already rolled away from the tomb, and on entering they did not find the body of the Lord Jesus. Then Mary Magdalene came running to Simon Peter and that other disciple whom Jesus loved and said to them,

“They have taken the Master out of the tomb, and we do not know where they have laid him.”

Now the other women who remained at the tomb were still perplexed at this; and entering into the tomb they saw two young men sitting on the right side, clothed in long shining white garments; and they were afraid, but the angel said to them:

“Do not be terrified. You are seeking Jesus of

Nazareth, who was crucified. Why do you seek the living among the dead? He is not here, but he is risen, as he said. Do you remember how he told you when he was still in Galilee that the Son of man had to be betrayed by the hands of sinful men, and to be crucified and to rise again? Come see the place where the Master lay! Then go quickly and tell his disciples and Peter,

“‘He is risen from the dead; he is going before you into Galilee, you will see him there.’ Remember I have told you.”

And they recollected his words. And they ran quickly from the tomb in fear and great joy to tell the news to his disciples. And behold! Jesus himself met them, saying, “All hail!” And they went up to him and clasped his feet and worshiped him. Then Jesus said to them:

“Fear not! Go tell my brothers to depart into Galilee and they will see me there.”

—*Matt. 28 : 1-10; Mark 16 : 1-8; Luke 24 : 1-10;*
John 20: 1, 2.

Mary at the Saviour's Tomb

Meanwhile, outside, Mary—that Mary Magdalene out of whom he had cast seven demons—stood sobbing near the tomb. Still sobbing she stooped and looked into the tomb, and gazed at two angels in glistening white sitting, one at the head and the other at the feet, where the body of Jesus had lain. They said to her,

“Woman, why are you weeping?”

She answered,

“Because they have taken away my Master, and I do not know where they have laid him.”

When she had said this she turned around and saw Jesus standing there, but did not know that it was Jesus.

Jesus said to her:

“Woman, why are you weeping? Whom are you seeking?”

She, supposing that he was the gardener, said to him,

“Sir, if you have borne him away, tell me where you have put him, and I will take him away, myself.”

“Mary,” said Jesus.

She turned to him. “Rabboni!” she cried in Hebrew. That is to say, “Teacher.”

“Do not cling to me,” said Jesus, “for I am not yet ascended to the Father. But go to my brothers and say to them,

“‘I am ascending to my Father and your Father, to my God and your God.’”

Away went Mary Magdalene to the disciples as they mourned and wept, with the tidings,

“I have seen the Master!”

But although they heard that he was living and had been seen by her, they did not believe it.

And they told all these things to the Eleven and the rest.

It was Mary Magdalene, and Joanna, and Mary the mother of Jesus, and the other women who were with them who told these things to the apostles. But the whole story seemed to them but an idle tale; and they disbelieved the women.

—*John 20: 11-18; Mark 16: 9-13; Luke 24: 10, 11.*

Peter and John Run to the Tomb

When Mary Magdalene told them Peter and the other disciple set out at once to go to the tomb. They both began to run; and the other disciple ran faster than Peter, and came first to the tomb. Stooping down he glanced in and saw the linen wrappings lying on the ground; but he did not go in. Then Peter also came following him, and he went inside the tomb; and he gazed at the linen wrappings as they lay, and the napkin which had been about his head not lying with the wrappings, but rolled up in its own place. Then the other disciple also who arrived first at the tomb, went inside, and he perceived and believed. For not yet had they understood the Scripture, that he must rise again from among the dead. Then the disciples went back again to their home wondering in themselves at what had happened.

—*John 20: 3-10; Luke 24: 12.*

On the Way to Emmaus

On that same day two of his disciples were walking to Emmaus, a village about seven miles from Jerusalem. They were talking together about all these events, and as they talked and discussed matters, Jesus himself drew near and began walking beside them. But their eyes continued to be held that they should not recognize him even for an instant.

And he said to them,

“What words are these that you are exchanging one with another, as you walk along?”

They stood still, looking sad. And one of them, named Cleopas, answered him,

“Do you sojourn alone in Jerusalem, that you do not know what things have been happening there in these days?”

“What kind of things?” he answered.

And they said:

“The things concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people; and how our high priests and rulers delivered him to be condemned to death and crucified him. But we were hoping that it was he who should redeem Israel. Yes, and besides all this it is now the third day since these things happened. Moreover, some women of our company amazed us. They went to his tomb at daybreak, and found that his body was not there; then they came and told us that besides they had seen a vision of angels, who said that he was alive. Thereupon some of our own party went to the tomb, and found it even so as the women had said, but him they did not see.

“O foolish men,” said Jesus, “and slow of heart to believe all that the prophets have spoken! Behooved it not the Christ to suffer thus, and then to enter into his glory?”

And beginning with Moses and the Prophets, he interpreted to them all the passages concerning himself.

When they drew near to the village to which they were going, he appeared to be going farther. But they urged him to stay with them, saying,

“Abide with us, for it is toward evening, and the day is now far spent.”

So he went in to stay with them. But as he sat down with them, and took bread, and had blessed and broken it, and was handing it to them, their eyes were opened, and they recognized him, and he vanished out of their sight.

"Were not our hearts burning within us," they said to each other, "while we were talking with him on the way, and he was opening to us the Scriptures?"

So the two rose and returned to Jerusalem where they found the Eleven and the others all met together, saying,

"The Lord is really risen, and has appeared to Simon!" For he was seen of Cephas and then of the Twelve, and the doors were shut where the disciples were assembled for fear of the Jews; so as they sat at meat they told them the things that were done on the way, and how he was made known to them in the breaking of bread; but they did not believe them.

And as they were yet speaking Jesus stood among them.

"Peace be to you!"

They were startled and terrified and thought that they were seeing a ghost. And he said to them:

"Why are you disturbed? And why do questionings rise in your hearts? Look at my hands and my feet. It is I! Feel me and see; for a ghost has not flesh and blood as you see that I have."

And he reproached them for their lack of faith and stubborn heart, because they disbelieved those who had seen him risen. Then he showed them his hands and his feet.

Then were the disciples glad when they saw the Lord.

—*Luke 24: 13-41; Mark 16: 9-15; John 20: 19-21.*

The First Appearance to His Apostles

Then Jesus said to them again:

“Peace to you. As my Father has sent me forth, I also am now sending you.”

When he had said this he breathed upon them and said:

“Receive the Holy Spirit. If you remit any one’s sins they are remitted; if you retain them they are retained.”

And while they still did not believe it for joy, and were filled with wonder, he asked them,

“Have you anything here to eat?”

So they gave him a piece of broiled fish, and he took it and ate in their presence. Then he said to them,

“These are my words which I spoke to you while I was still with you, how all things must be fulfilled which are written in the Law of Moses, and the Prophets, and the Psalms concerning me.”

Then he opened their minds to understand the Scriptures, and he said:

“Thus it is written that the Christ should suffer and rise again from the dead, the third day; and that repentance unto remission of sins should be preached in his name unto all the nations, beginning from Jerusalem.

“You must bear testimony to this. And I will send forth the promise of my Father upon you.

But tarry in Jerusalem until you are clothed with power from on high."

—*John 20: 19-23; Luke 24: 36-49.*

Thomas Sees His Master

But Thomas, one of the Twelve, who was called "The Twin," was not with them when Jesus came. Accordingly the other disciples kept telling him,

"We have seen the Lord."

But he told them,

"Unless I see in his hands the print of the nails, and thrust my finger into the print of the nails, and thrust my hand into his side, I will not believe it."

A week later his disciples were again in the house, and Thomas was with them. Jesus came, although the doors were locked, and stood there among them and said, "Peace to you!"

Then to Thomas he said:

"Place your finger here, and see my hands; and place your hand here, and thrust it into my side, and become not unbelieving, but believing."

Thomas answered him, "My Lord and my God!"

"Because you have seen me, Thomas, you have believed," Jesus told him. "Blessed are those who, without seeing, yet believed."

—*John 20: 24-29.*

Appearance by the Seashore

After this the disciples went away into Galilee, and Jesus showed himself again to them by the Sea of Tiberias.

He showed himself as follows: There were to-

gether Simon Peter and Thomas, called "The Twin," and Nathanael, from Cana of Galilee, and the two sons of Zebedee, and two others of his disciples.

Simon Peter said to them, "I am going fishing."

They answered him, "And we are going with you."

So they went out and got into the boat, and throughout that night they caught nothing. But when day was dawning Jesus stood on the beach. The disciples, however, did not recognize that it was Jesus. So Jesus said to them,

"Lads, you haven't any fish, have you?"

They answered him, "No."

And he said to them, "Cast your net on the right side of the boat, and you will find."

So they cast it, and now they could not haul it in for the multitude of fishes. Then that disciple whom Jesus loved said to Peter,

"It is the Lord!"

On hearing that it was the Lord, Simon Peter girt his fisher's coat about him (for he was naked), and threw himself into the water. The rest of the disciples came in the boat, for they were not far from shore—only about a hundred yards—dragging in the net full of fish. When they got to the shore they beheld a charcoal fire ready laid, with fish on it, and some bread.

"Bring some of the fish you have just caught," Jesus told them.

So Simon Peter went and dragged the net to shore, full of large fish, a hundred and fifty-three of them; but for all this number the net was not torn.

"Come and have breakfast," said Jesus to them.

Not one of the disciples dared ask him, "Who are you?" knowing that it was the Lord. Jesus went and took the bread and gave it to them, and the fish also. This was the third time that Jesus showed himself to the disciples after he had risen from among the dead.

When they were through breakfast, Jesus said to Simon Peter,

"Simon, son of John, do you love me more than these others do?"

"Yes, Lord, you know that you are dear to me," he answered.

Jesus said to him, "Feed my lambs."

He said to him again a second time,

"Simon, son of John, do you love me?"

He answered, "Yes, Lord, you know that you are dear to me."

"Be a shepherd to my sheep," said Jesus.

The third time Jesus asked him,

"Am I really dear to you?"

Peter was grieved because the third time he asked, "Am I really dear to you?" and he answered,

"Master, you know all things, you know that you are dear to me."

"Feed my sheep," said Jesus. "In solemn truth I tell you that when you were young, you used to put on your own girdle, and walk wherever you wished; but when you grow old you will stretch out your hands for some one to gird you, and carry you where you do not wish to go."

This he said to show by what kind of death Peter was to glorify God. After speaking thus, he said to him, "Follow me."

Peter turned around and saw that the disciple whom Jesus loved was following—he who at the supper leaned back upon his breast and said, “Lord, who is to betray you?” On catching sight of him, Peter said to Jesus,

“Lord, what about him?”

“If I choose that he remain until I come,” said Jesus, “what is that to you? Do *you* follow me.”

Accordingly the report spread among the brothers that this disciple should not die; but Jesus did not say that he was not to die, but said, “If I choose that he remain until I come, what is that to you?”

—*John 21: 1-23.*

The Great Commission

After that the Eleven went away into a mountain where Jesus had appointed them. And when they saw him they worshiped him: but some doubted. And Jesus came forward to them and spoke to them, saying:

“All authority has been given to me in heaven and on earth. Go, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe every command which I have given you: and lo! I am with you alway, even unto the end of the world.”

—*Matt. 28: 16-20.*

Other Appearances of Jesus

Afterward he appeared to the Eleven themselves as they were eating, and reproached them for their

lack of faith and stubborn hearts, because they disbelieved those who had seen him rise.

“Go into all the world and preach the gospel to the whole creation. He who believes and is baptized will be saved, but he who disbelieves will be condemned. Moreover these signs will follow those who believe: They will drive out demons in my name; they will speak with new tongues in foreign languages; they will pick up serpents, and if they drink any poison it will not hurt them; they will lay hands on the sick, and they will recover.”

—*Mark 16: 14-19.*

[Other instances of Jesus' appearing to his disciples are supplied from the supplementary account given by Luke in the first chapter of the Acts, and from the account given by Paul, in his first letter to the Corinthians.]

After that Jesus was seen at one time by more than five hundred brethren, most of whom are still alive, but some are fallen asleep. Then he was seen by James, then by all the apostles, and last of all he was seen by me, Paul, also, as by one born out of due time.

—*1 Cor. 15: 6-8.*

After his passion he had also shown himself alive to them in many convincing manifestations, revealing himself to them during forty days, and speaking of the Kingdom of God.

And once when he was eating with them he charged them not to depart from Jerusalem but to wait for the promise of the Father.

“Of this,” he said, “you have heard from me. For John indeed baptized in water, but you will be baptized in the Holy Spirit not many days hence.”

So when they came together at Jerusalem they began to ask him, “Master, are you at this time about to restore the Kingdom of Israel?” He answered,

“It is not for you to know times and occasions which the Father has fixed in his own authority; yet you will receive power when the Holy Spirit comes upon you, and you are to be my witnesses both in Jerusalem, and in all Judæa, and in Samaria, and to the very ends of the earth.”

And he led them out until they were over against Bethany; and he lifted up his hands and blessed them. And it happened that while he was blessing them, that he parted from them and was carried up into the heaven and a cloud received him out of their sight. And while they looked stedfastly into the sky as he was going up, suddenly there were two men in white garments standing by them, and they said:

“Men of Galilee, why do you stand gazing into the sky. This same Jesus who has been taken up from you into the sky will come back just the same way as you have seen him going into the sky.”

And they worshiped him and returned to Jerusalem with great joy, and were continually in the temple, blessing God. And they went forth and preached everywhere, the Lord working with them and confirming the work with signs following.

—*Acts 1: 3-11; Luke 24: 50-53.*

There were then many other signs which Jesus performed in the presence of his disciples, which have not been written in this book; but these have been written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

But there are also many other things which Jesus did; if every one of them were to be recorded in detail I suppose that even the world itself could not contain the books that would have to be written.

—*John 20: 30, 31; 21: 25.*

Paul recovers for us an unrecorded saying of Jesus (Acts 20: 35), when he says:

Remember the words of the Lord Jesus, how he said,

“It is more blessed to give than to receive.”

Luke records a saying about Jesus that sums up the record of the Gospels. In Acts 10: 37, 38 he relates how Peter in his speech before the household of Cornelius said:

How God anointed Jesus of Nazareth with the Holy Spirit and with power, and how he went about everywhere doing good, and curing all who were oppressed by the devil; for God was with him.

INDEXES

NAMES AND THINGS

- Abel, 211.
 Abijah, 3.
 Abilene, 20.
 Abraham, 8, 21, 159, 160, 206.
 Ænon, 88.
 Andrew, 37, 56, 95, 124, 198.
 Angel, 3, 10, 12, 109, 125, 236, 260, 263.
 Anna, 15.
 Annas, 239, 242.
 Annunciation, 3, 5.
 Anoint, 193.
 Apostles: call of the twelve, 56; ordination of, 84-87.
 Appearances of Jesus, 259-270.
 Archelaus, 12.
 Arimathea, Joseph of, 256.
 Asher, 15.
 Ascension, 271.
 Augustus Cæsar, 12, 249.
 Babes brought to Jesus, 107.
 Babylon, 18.
 Baptism of Jesus, 22.
 Barabbas, 246, 247.
 Bartholomew, 56.
 Bartimæus, 108.
 Beatitudes, 75.
 Beelzebub, 85, 176, 178.
 Behold the Man, 248.
 Benedictus of Zachariah, 8.
 Bethany, 193, 203.
 Bethlehem, 10, 157.
 Bethesda, 70.
 Bethphage, 195.
 Bethsaida, 91, 181.
 Betrayal of Jesus, 237-239.
 Birth of Jesus, 9-14.
 Birth of John, 7.
 Branch, 231.
 Bread of Life, 98-101.
 Bridegroom, 217.
 Brothers of Jesus, 35, 154.
 Cæsar, 205 (See "Augustus Cæsar").
 Cæsarea Philippi, 146.
 Caiaphas, 20, 172, 221, 239.
 Camel's hair, 20.
 Cana, 27, 32.
 Canaanite Woman, 106.
 Capernaum, 87, 101.
 Centurion, 87.
 Cephas, 268.
 Children, 110, 150.
 Chorazin, 91, 181.
 Church, 151.
 Circumcision of Jesus, 14.
 Cleopas, 263.
 Comforter, 233.
 Commandments, 137, 207.
 Commission, the Great, 269.
 Cross, 250-254.
 Crucifixion, 250-256.
 Daniel, 213.
 Daughter, 64.
 Daughters of Jerusalem, 250.
 Dedication of Luke's Gospel, 1.
 Dedication, Feast of, 165.
 Demon, 37, 54, 62.
 Demoniac, 62.
 Denial, Peter's, 239.
 Desert, 9.
 Devil, 22, 23.
 Dinner, 47-53.
 Disciples, call of, 25, 26, 55, 56.
 Discipleship, 147.
 Dives, 133.
 Divorce, 153.
 Egypt, 11.
 Eli, Eli, lama sabachthani, 123, 254.
 Elijah, 39, 94, 149, 254.
 Elisha, 39.
 Elizabeth, 3-8.

- Emmaus, 262, 263.
 Ephraim, 172.
 Epileptic, 118.
 Eternal life, 220.
 Eternal punishment, 220.
 Evil one, 112.

 Faith, 143-145.
 Father, 167, 233-239, 269.
 Feast of Dedication, 165.
 Feast of Tabernacles, 154-157.
 Feeding of Five Thousand, 95.
 Feeding of Four Thousand, 106.
 Fish, 55, 150, 265, 267, 268.
 Fisherman, 55.
 Flight into Egypt, 11.
 Forgiveness, parable of, 152.
 Foxes, 61, 173, 191.
 Friend, 52, 88, 91, 115, 139, 169, 203, 238, 249.

 Gabriel, 3, 5.
 Gadarene demoniac, 62.
 Galileans, 192, 241.
 Galilee, 94, 157, 186, 245, 260, 266, 267, 271.
 Gambling for garments, 253.
 Gehenna, 86.
 Genealogy of Jesus, 17-19.
 Gethsemane, 239.
 Gloria, 13.
 God so loved the world, 34.
 Gomorrah, 85.
 Good Samaritan, 174.
 Good Shepherd, 166.
 Great Commission, 269.
 Greek, 156, 252.
 Greeks, 124, 198.

 Hebrew, 252.
 Hem of his garment, 65.
 Herod, 3, 10, 11, 92, 185, 245, 246.
 Herodians, 44, 205.
 Herodias, 92, 93.
 High priest, trial before, 241-243.
 Holy Spirit, 233, 235.
 Hosannah, 198.
 Humility, 189.

 Hunger, 75.
 Husbandmen, 201.

 Idumæa, 63.
 Immanuel, 10.
 Inscription above the cross, 251.
 Isaac, 206.
 Isaiah, 20, 38, 40.
 Iscariot, Judas, 56, 102, 193, 222, 226, 237, 249.
 Israel, 15.
 Iturea, 20.

 Jacob, 206.
 Jacob's well, 29-32.
 Jairus' daughter, 64-66.
 James, 36, 56, 65, 173.
 Jericho, 51, 108, 134, 175.
 Jerusalem, 35, 63, 70, 104, 148, 185, 188, 195, 204, 211-254.
 Jesus: acclaimed by John, 88; baptism of, 22; birth of, 9; boyhood of, 15; calls his first disciples, 24, 36, 41; controversies of, during the passion week, 207; crisis of, at Capernaum, 101; eats with sinners, 52, 182; feeds five thousand, 95; final parables of, 200-203; flight of, into Egypt, 11; last supper of, 224; ordains twelve apostles, 84; prayers of, 120; preaches Sermon on the Mount, 75; resurrection of, 259-270; revisits Nazareth, 38; sends out the Seventy, 180; sets out for Jerusalem, 173; teachings of, regarding the Sabbath, 43; temptation of, 22; testifies to John, 89; transfiguration of, 148; triumphal entry of, 195; visit of, to the temple, 16; words of, to Nicodemus, 33, to the Samaritan woman, 29.
 John Baptist, 3-8, 20-22, 24-26, 47, 88, 92, 200, 204.
 John the Apostle, 1, 36, 56, 148, 173, 226, 259, 262, 269.

- Jonah, 177.
 Jordan, 22, 35.
 Joseph, 9-18.
 Joseph of Arimathea, 256.
 Judæa, 10, 12, 35, 63.
 Judah, 10.
 Judas Iscariot, 56, 102, 193, 222, 226, 237, 249.
 Jude, 56.

 King, 244, 245, 252.
 Kingdom of God, 244, 256.
 Korban, 144.

 Lamb of God, 24.
 Last judgment, 219.
 Last Supper, 224.
 Latin, 252.
 Law, 2, 74, 133.
 Lazarus, a beggar, 133.
 Lazarus, friend of Jesus, 123, 168, 197.
 Legion, 62, 63.
 Leper, 37, 60, 104, 186, 193.
 Letter killeth, the, 145.
 Levi, 41.
 Levites, 24, 175.
 Life, 1.
 Light, 1, 158.
 Locusts and wild honey, 20.
 Lord's prayer, 80, 111, 114.
 Lost coin, 182.
 Lost sheep, 182.
 Lost son, 183.
 Lot, 188.
 Lot's wife, 188.
 "Lovest thou me," 268.
 Love, 231, 268.
 Luke's dedication, 1.

 Magi, 10.
 Magnificat, 6.
 Malchus, 238.
 Martha, 51, 193.
 Mary, mother of Jesus, 5-7, 15, 16, 179, 254.
 Mary, sister of Martha, 51, 193.
 Mary, wife of Cleopas, 254.

 Mary Magdalene, 254, 255, 259-262.
 Matthew, 9, 56.
 Manna, 99, 100.
 Miracles of Jesus: cleansing of the ten lepers, 104; cursing of the fig-tree, 203; driving demons into the swine, 62; driving out unclean spirits, 36; feeding the five thousand, 95; feeding the four thousand, 106; finding money in the fish's mouth, 149; healing of—blind Bartimæus, 108, blind man, 162, Canaanite woman's daughter, 107, centurion's slave, 87, cripple at Bethesda, 70, deaf and dumb man, 175, ear of servant of the high priest, 238, epileptic boy, 118, impotent man, 70-73, infirm woman, 44, issue of blood, 65, leper, 37, 60, 104, man with the withered hand, 44, palsied man, 41, Peter's wife's mother, 37, raising of Lazarus, 170, of Jairus's daughter, 64, of widow of Nain's son, 107; stilling the tempest, 61; turning water into wine, 27; walking on the sea, 97.
 Money changers, 197.
 Moses, 2, 14, 46, 74, 103, 104, 153, 164, 263.
 Mount of Olives, 103, 196, 235.

 Nain, 107.
 Nathanael, 26.
 Nazarene, 12, 240.
 Nazareth, 12, 15, 26, 36, 196.
 Nicodemus, 33, 257.
 Ninety and nine, 109.
 Noah, 187.

 Olives, Mount of, 103, 196, 235.

 Parables of Jesus: chief seats at feasts, 52; fig-tree, 215; friend

- at midnight, 115; good Samaritan, 174; good shepherd, 166; house built on the rock and house built on the sand, 59; laborers in the vineyard, 138; leaven, 69; lost coin, 182; lost sheep, 182; marriage feast, 53; marriage of the king's son, 202; mustard-seed, 68; net cast into the sea, 70; pearl of great price, 70; Pharisee and the Publican, 114; pounds, 135; prodigal son, 183; rich fool, 130; rich man and Lazarus, 133; sheep and the goats, 219; slave plowing, 186; sower, 66-68; splinter and the beam, 59; tares, 68; ten talents, 218; ten virgins, 217; two debtors, 48; two sons in the vineyard, 200; unjust judge, 113; unjust steward, 131; unmerciful servant, 152; watchful servant, 216; wedding garment, 203; wicked husbandmen, 201.
- Paradise, 253.
- Passover, 221, 244.
- Penitent thief, 253.
- Peter, 56, 146, 149, 152, 222, 227, 228, 239, 241, 262, 266-269.
- Phanuel, 15.
- Pharisees, 33, 41, 43-46, 47-53, 76, 103, 133, 145, 157, 158, 205, 207-211.
- Philip, 26, 56, 95, 124, 229.
- Pilate, 243-249, 256, 257.
- Potter's field, 250.
- Prætorium, 244, 248.
- Prayers of Jesus, 120, 129.
- Prediction of death of Jesus, 220.
- Prophets, 100.
- Prologue, of John's Gospel, 1.
- Psalms, 26.
- Queen of the South, 177.
- Quirinius, 12.
- Rabbi, 208.
- Rabboni, 109.
- Rachel, 12.
- Ramah, 12.
- Redemption, 182.
- Repentance, 193.
- Resurrection, 206.
- Resurrection of Jesus, 259-270.
- Rich young ruler, 137.
- Riches, 130.
- Rock, 146.
- Roman: captain, 255; governor, 243.
- Sabbath, 38, 43-46, 259-265.
- Sacrifice, 207.
- Sadducee, 207.
- Salim, 88.
- Salome, 256.
- Samaria, 29.
- Samaritan: the good, 174; village, 84, 173; woman, 29-31.
- Sanhedrin, 85, 172, 242.
- Satan, 178, 181.
- Sea of Galilee, 94.
- Sermon on the Mount, 75-83.
- Sermon on the Plain, 57-60.
- Seven words on the cross, 251-256.
- Seventy sent out, 180.
- Shepherd, the good, 166.
- Sidon, 56, 63, 91, 106, 181.
- Signs of the times, 145.
- Siloam, 162, 193.
- Simeon, 14.
- Simon, 37, 55, 95, 226, 261.
- Simon of Cyrene, 250.
- Simon the leper, 193.
- Simon the Pharisee, 48.
- Simon the Zealot, 56.
- Solomon, 177.
- Solomon's porch, 165.
- Sodom, 85.
- Son of God, 72-75, 242, 243, 252.
- Sword, 238.
- Sycamore tree, 134.
- Sychar, 29.
- Tabernacles, feast of, 154.
- Table talk of Jesus, 47-53.
- Talents, parable of, 218.

- Teacher, 212, 221, 223.
Temple, 14, 28, 149, 198.
Temptation of Jesus, 22, 23.
Ten towns, 35.
Tetrarch, 20.
Theophilus, 1.
Thomas, 56, 228, 266.
Tiberias, 94, 98, 266.
Tomb, 259-264.
Trachonitis, 20.
Transfiguration, 148.
Treasury, 137, 158.
Trial of Jesus, 241-249.
Tribute money, 205.
Triumphal entry, 195.
Truth, 232.
Truth—"What is truth," 245.
Turtle doves, 14.
Twelve apostles, 188, 224.
Tyre, 56, 63, 91, 106, 181.
Unclean spirit, 36.
Unleavened bread, 221.
Upper room, 222-235.
Vine, 231.
Vine-dressers, 201.
Viper, 21.
Virgin, 9, 10.
Way, 228.
Wealth, handicaps of, 140-142.
Wedding garment, 203.
Where are the nine, 186.
Widow of Nain, 107.
Widow's mite, 137.
Wine, 27.
Zachariah, 3-8, 50.
Zaccheus, 134.
Zarephath, 39.
Zebedee, 36, 189.

SCRIPTURE PASSAGES

MATTHEW	PAGE	MATTHEW	PAGE
1:1-17	17, 18	14:25-36	97, 98
1:18-23	9, 10	15:1-9	143, 144
2:1-23	10-12	15:12-14	145
3:1-12	20-22	15:21-28	107
3:13-17	22, 23	15:29-39	106
4:1-11	22, 23	16:1-12	145, 146
4:13-17	40	16:13-23	147
4:17-22	36, 37, 56	16:24-28	147, 148
4:23-25	35	17:1-13	148, 149
5 to 7	75-84	17:14-21	120
5:44	113	17:19-23	204
6:5, 6	111	17:24-27	150
6:5-15	111, 112	18:1-18	151
6:24	138	18:10, 11	109
7:7-12	112	18:12-14	109
7:28, 29	60	18:19, 20	113
8:1-4	60	18:21-35	153
8:5-13	87, 88	19:1-12	154
8:18-22	61, 191	19:13-15	107, 121
8:23-27	61	19:16-22	138
8:28-34	62, 63	19:23-26	140
9:9-12	42	19:27-30	140
9:16, 17	49	19:28-30	141
9:18-26	64-66	20:1-16	138-140
9:37, 38	113	20:17-23	189
10:1-42	84-87	20:24-28	190
10:2-5	56	20:29-34	108, 109
10:32-42	141, 142	21:1-11	197
11:2-19	91	21:12-14	197, 199
11:20-30	92	21:14-17	199
11:25-30	105, 123	21:18-27	200
12:1-8	43	21:21, 22	117
12:9-14	44	21:23-27	200
12:22-45	175-178	21:28-32	201
12:46-50	180	21:33-46	202
13:1-52	66-70	22:1-14	203
14:1-14	92-94	22:15-22	205
14:13-21	95, 96	22:23-32	206
14:19-21	121	22:34-46	208
14:22-24	97	23:1-33	208-211
14:23	122	23:34-36	211

MATTHEW	PAGE	MARK	PAGE
23: 37-39	212	3: 13-21	56
24: 1-51	212-216	3: 20-30	178
25: 1-46	217-220	3: 31-35	180
26: 1-5	220-222	4: 1-34	66-70
26: 6-13	194	4: 35-41	61
26: 14-16	220-222	5: 1-20	62, 63
26: 17-20	220-222	5: 21-43	64-66
26: 21-25	225-227	6: 1-6	35
26: 26-31	225	6: 7-13	84-87
26: 31, 32, 35	228	6: 14-34	92-94
26: 31-35	232	6: 35-44	95, 96, 121
26: 36-47	235-237	6: 45-47	97
26: 41	118	6: 48-52	98
26: 50-54	239	7: 9-23	143, 144
26: 63	243	7: 24-30	107
26: 69-75	239-241	7: 31-37	110
27: 3-10	249, 250	8: 1-10	106
27: 11-18	243-245	8: 11-21	145, 146
27: 19	246	8: 27-33	147
27: 20-27	246-249	8: 34-38	142
27: 27-31	249	9: 2-13	149
27: 35-37	252	9: 14-29	119, 120
27: 39-43	252	9: 36, 37	190
27: 44	253	9: 38-50	190, 191
27: 45, 46	123	10: 1-12	154
27: 45-49	254	10: 13-16	107, 121
27: 50-54	255	10: 17-27	138
27: 57-61	257	10: 28-31	140
27: 62-66	258	10: 32	197
28: 1-10	260	10: 32-34	195
28: 11-15	258	10: 35-40	189
28: 16-20	269	10: 41-45	190
		10: 46-52	108, 109
MARK		11: 1-11	203
1: 1-5	1	11: 11	199
1: 2-8	20-22	11: 12-20	200
1: 9-13	22, 23	11: 19-26	116, 204
1: 14-20	36, 37	11: 27-33	205
1: 21-29	36	12: 1-12	201, 202
1: 29-39	37	12: 13-17	205
1: 32-34	104	12: 18-27	207
1: 35	121	12: 28-37	207, 208
1: 40-45	38, 104	12: 38-40	208-211
2: 1-22	40-42	12: 41-44	137
2: 23-28	43	13: 1-37	212-216
3: 1-6	44	14: 1, 2	222
3: 7-12	63, 64	14: 3-9	194

MARK	PAGE	LUKE	PAGE
14:10, 11	237	5:1-11	56
14:18-21	227	5:12-14	38
14:22-26	224, 225	5:15, 16	121
14:26	235	5:17-26	40-42
14:32-42	235-237	5:29-35	47
14:38	118	5:36-39	49
14:44-52	238, 239	6:1-5	43
14:51, 52	244	6:6-11	44
14:53-65	245, 246	6:12, 13	121
14:61-65	243	6:12-19	56, 84-87
14:66-72	239-241	6:20-38	57, 58
15:1	243	6:27-35	113
15:1-5	245	6:39-49	59, 60
15:1-15	246-249	7:1-10	87, 88
15:15-26	250, 251	7:11-17	108
15:21	250	7:16, 17	88
15:27-32	252	7:18-35	89-91
15:32	253	7:24-35	91
15:33-36	254	7:36-50	47-49
15:37-39	255	8:4-16	66-70
15:40, 41	256	8:16-18	75-84
15:42-47	257	8:19-31	182
16:1-8	260	8:22-25	61
16:9-13	261	8:26-39	63
16:9-15	262-265	8:40-56	64-66
16:14-19	270	9:1-6	87
		9:7-11	92-94
LUKE		9:10-17	95, 96
1:1-4	1	9:16, 17	121
1:5-25	4	9:18, 28, 29	122, 147
1:26-38	5	9:28-36	149
1:39-45	6	9:37-43	119
1:46-56	6, 7	9:46-48	110
1:57-80	7-9	9:49-62	173, 174
2:1-24	12-14	9:57-62	191
2:25-38	14, 15	10:1-20	181
2:39-52	15, 16	10:2-4	113
3:1-17	20-22	10:21-24	123
3:18-22	92-94	10:25-37	174, 175
3:19, 20	94	10:38-42	51
3:23-38	18, 19	11:1-8	22, 115, 122
4:1-13	22, 23	11:9-13	116
4:14, 15	35	11:14-26	191, 192
4:16-30	38, 39	11:14-27	175-178
4:31-37	36	11:29-36	192
4:33-36	54	11:37-41	49
4:42-44	121	11:42-54	50, 51

LUKE	PAGE	LUKE	PAGE
12:1-5	145, 146	22:31-34	227, 228
12:6, 7	85	22:35-38	230
12:8	141, 142	22:39-46	235-237
12:11, 12	143	22:40	118
12:13-15	130	22:47-51	239
12:16-21	131	22:54-62	239-241
12:22-32	75-84, 131	22:66	242
12:35-39	216	22:67-71	243
13:1-9	193	23:1-5	243-245
13:10-17	45	23:1-25	246-249
13:31-35	185	23:6-12	246
14:1-6	45	23:26-31	251
14:7-24	52-54	23:32-34	123, 251
14:25-35	180	23:39-43	253
15:1-32	182-184	23:44-46	124
16:1-17	131-133	23:50-56	124, 258
16:19-31	133, 134	24:1-10	260
17:1-10	185, 186	24:10, 11	261
17:4	153	24:12	262
17:6	114	24:13-41	260, 262-265
17:11-19	105, 187	24:30-32	124
17:20-37	187, 188	24:36-49	266
18:1-14	113, 114	24:50-53	271
18:15-17	107, 121	24:54-62	245
18:18-27	137, 138		
18:29, 30	140	JOHN	
18:31-34	214	1:6-18	20-22
18:35-43	108, 109	1:19-51	24-26
19:1-10	52, 134, 135	2:1-12	27
19:11-27	135, 136	2:13-17	28
19:41-44	195-197	2:18-25	28
19:45-48	198	3:1-21	33, 34
20:1-8	203, 204	3:22-36	88
20:9-18	201, 202	4:1-45	29-32
20:21-26	205	4:46-54	32, 33
20:27-40	207	5:1-47	70-74
20:41-44	208	6:1-15	95, 96
20:45-47	208-211	6:15	96
21:1-4	137	6:16-21	97
21:5-36	216-220	6:22-71	98-102
21:34	137	7:1-53	154-157
21:36	113	7:15-24	46, 74
21:37, 38	203	8:1-11	103, 104
22:1-13	220-222	8:12-59	158-162
22:14-38	224, 225	9:1-41	162-165
22:21-23	226, 227	10:1-18	166-168
22:31, 32	123	10:19-30	158-166

JOHN	PAGE	JOHN	PAGE
10:31-42	166-168	18:33-40	253, 254
11:1-44	168-172	19:1-14	246-249
11:41-43	123	19:15-19	251
11:45-47	172, 173	19:23, 24	253
12:1-8	194	19:25-28	254
12:9-11	198	19:28-30	255
12:9-19	195-197	19:31-37	256
12:20-28	198	19:31-42	257
12:20-50	124-127	20:1, 2	260
13:1-20	222-224	20:3-10	262
13:22-35	225-227	20:11-18	261
13:36-38	227, 228	20:19-23	265, 266
14:1-31	228-230	20:24-29	266
14:31	235	20:30, 31	272
15:1-27	231, 232	21:1-23	266-269
15:7-10	117	21:25	272
16:1-33	233-235		
16:23-30	118	ACTS	
17:1-26	127-129	1:3-11	270, 271
18:1	237	10:37, 38	272
18:1-16	246-249	20:35	272
18:2-11	238, 239		
18:19-23	242	1 CORINTHIANS	
18:28-39	243-245	15:6-8	270

F 30
F 7 38
NOV 1995



BS2420 .2.M78
The story of Jesus,

Princeton Theological Seminary-Speer Library



1 1012 00118 6628